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SYNONYMS OF THE NEW TESTAMENT.*

Every one who attempts to write in a dead or foreign language, finds that the correct discrimination of words apparently synonymous is among his chief difficulties. Hence, for the benefit of composers in Latin—almost the only dead language extensively used as a medium of living communication—numerous works on synonymy have been written, of which those by Hill, Dumesnil, Crombie (in his Gymnasium) and Doederlein, are the best known. Little, comparatively, has been done for the synonymy of the Greek language. Ammonius *de Differentiis Vocabulorum*, even with the notes of the learned Valckenaer, and Eranius Philo *de Differentia Significationis*, are very meagre and unsatisfactory. Scarcely anything has been written in modern times to assist the student of Greek in discriminating the shades of meaning in the apparently synonymous words of its affluent vocabulary. The Gradus and the Thesaurus encourage confusion instead of discrimination, the object of their miscellaneous collections being to enable the writer of poetry to escape from the difficulty of versification, by laying hold of any word that will suit his measure. And as Greek prose composition has been little practised, especially in England, hardly anything has been done towards fixing the precise differences of the words, which from general similarity of meaning are loosely considered as synonymous. Vömel, Professor at Frankfort, prefixed a Synonymic Lexicon to his Greek Exercise book, published in 1819; and it contains many excellent observations, derived from the usage of the classical writers. A similar work was published in French by M. Pillon, and adapted to the English by the all-appropriating pen of the late Rev. T. K. Arnold. For the special synonymy of the New Testament, we are not aware that anything has been systematically done, except in the two works whose

* Remarks on the Synonyms of the New Testament, by John Aug. H. Tittmann, D.D.; translated by the Rev. Edmund Craig, M.A. [Edinburgh Biblical Cabinet, Vol. III.]

Synonyms of the New Testament; being the Substance of a Course of Lectures addressed to the Theological Students, King's College, London. By R. C. Trench, B.D., Professor of Divinity, King's College, London, and Examining Chaplain to the Lord Bishop of Oxford. Second Edition, Revised. 12mo. Pp. 216. London. 1854.

titles are given below*, though of course the philological commentators contain many incidental remarks on the subject.

Strictly speaking, there is hardly such a thing as a synonym in language; and, as Archbishop Whately has well observed, it would be a cumbrous superfluity to have two words expressing exactly the same thing; as a house would be not well furnished, but over furnished, which had a double of every article of furniture. The words which are so denominated correspond to a certain extent; and as one may be substituted for the other in a great variety of cases, to a superficial view they may appear exactly synonymous; while, tried in other combinations, it is found that they are not equivalent. But though the difference of effect may be perceptible, even to the most unreflecting mind, in their actual use, to define that difference in words requires no common acuteness. It has never been more successfully done, in regard to English synonyms, than by two writers, remarkable for subtlety of intellect,—the late William Taylor, of Norwich, and the present Archbishop of Dublin.* And besides the objective differences, which must be exhaustively collected in order to discriminate between synonyms, there are also subjective differences, arising from the various aspect under which different minds regard the same object, and the consequent difference in their selection of the circumstances by which to describe it. If, again, two words stand to each other in the relation of generic and specific, they will be synonymous as long as only the generic is to be expressed, which includes the specific; but cease to be so when there is a necessity to express the specific.

The discrimination of synonyms in a translation is one of the greatest difficulties with which its author has to contend. He must not only apprehend the fine shades of meaning which characterize them, and which the writer on synonyms can only express by a long circuit of words, but he has to find, in the language into which he renders, terms corresponding at once in their similarity and their dissimilarity. Such words are often not to be found; and though in translating works of mere science new ones may be, and indeed must be, coined to supply the deficiency, no such liberty is granted to the translator of a work on history, morals or religion, except in the rare case of the occurrence of changes so vast and sudden, that language necessarily changes with them. A very slight comparison of our common version of the New Testament with the original, will suffice to shew how often our translators have rendered by the same term words which in the original have a discriminative meaning. This has been in part owing to the comparative poverty of our language, but in greater degree to the want of careful

* Though Dr. Whately professes only to be the editor of the work referred to (A Selection of English Synonyms), his hand is very visible in it.

discrimination by the translators themselves. The more minute accuracy of modern philology will enable the reader of the original to appreciate differences which they passed unnoticed; but it will ever be impossible to a translator to express many of the distinctions which exist in the original, as between ἱερόν and ναός, ἀληθής and ἀληθινός, ἀγαπάω and φιλέω, ζωή and βίος. There will always remain, therefore, a vast advantage on the side of those who, by reading the New Testament in the original, are able to perceive the full import of the language of the sacred writers; and the little work of Mr. Trench will afford them, in general, an excellent guide. Yet some caution is necessary. To use terms not strictly synonymous as exact equivalents, is one of the characteristics of unlettered style; and, with the exception of St. Paul, none of the writers of the New Testament appear to have enjoyed more than ordinary educational culture, or to have possessed remarkable subtlety of intellect. Most of them wrote in a language which was not to them vernacular, and we know how difficult it is for a foreigner to attain to entire accuracy in this matter of synonyms. We think that in some instances Mr. Trench lends the sacred writers some of his own acuteness, and fancies more discrimination on their part than really existed.

The work of Mr. Trench's predecessor, Tittman, which the author left unfinished, does not appear to have been much noticed by English theological critics. His investigations are often diffuse, and their results do not present distinctly the characteristic differences of the words on which he comments. The translation is very unskilful,* and the notes of the translator do little for the illustration of his author. They are almost exclusively occupied with endeavours to trace Greek words to Hebrew roots, and so explain their primary meaning. Now we hold that etymology is a most valuable aid to synonymy, if you can get to the root and trace it upward through its stem and branches. In a language generated from itself, like the Greek or German, the characteristic differences of derivatives may almost always be discerned in the respective roots. Etymology is of less aid in Latin, as a more composite language, and one which has derived many of its elements from unknown tongues of Italy. But where the connection is so remote, broken and uncertain, as between Greek and Hebrew, only strained and fanciful hypotheses can result from an attempt to discriminate synonyms by etymology. It is certainly possible, as Mr. Craig supposes, that בעל may be the root of βούλομαι; but that because it denotes *dominion*, βούλομαι implies a more energetic volition than θέλω, is a very uncertain inference.

* "Nothing can well be imagined more incorrect or more slovenly than this translation. It is often unintelligible, where the original is perfectly clear." (Trench, Pref. p. xii.) To have sent forth such a work, is not creditable to an Oxford man. A work on Synonymy especially demands a translator "doctum sermones *utriusque* linguæ."

We shall now proceed to give some specimens of Mr. Trench's manner of dealing with synonyms, selecting those instances as most instructive in which the reader of our received version is not warned by any difference in the English word of a difference in the original.

Ἱερόν, Ναός.

Ἱερόν is the whole compass of the sacred enclosure; ναός, from ναίω, "habito," as the proper *habitation* of God, is the temple itself, the heart and centre of the whole, the Holy and the Holy of Holies.

"The distinction may be brought to bear with advantage on several passages in the New Testament. When Zacharias entered into '*the temple* of the Lord' to burn incense, the people who waited his return, and who are described as standing 'without' (Luke i. 10), were in one sense in the temple too, that is, in the ἱερόν, while he alone entered into the ναός, the 'temple' in its more limited and auguster sense. We read continually of Christ teaching 'in the temple' (Matt. xxvi. 55; Luke xxi. 57; John viii. 20); and perhaps are at a loss to understand how this could have been so, or how long conversations could there have been maintained, without interrupting the service of God. But this is ever the ἱερόν, the porches and porticoes of which were eminently adapted to such purposes, as they were intended for them. So too the money changers, the buyers and sellers, with the sheep and oxen, whom the Lord drives out, He repels from the ἱερόν, and not from the ναός. Irreverent as was their intrusion, they yet had not dared to establish themselves in the temple properly so called (Matt. xxi. 23; John ii. 14). On the other hand, when we read of another Zacharias slain 'between the temple and the altar' (Matt. xxiii. 35), we have only to remember that 'temple' is ναός here, at once to get rid of a difficulty, which may perhaps have presented itself to many—this namely, Was not the altar *in* the temple? how then could any locality be described as *between* these two? In the ἱερόν, doubtless, the brazen altar to which allusion is here made was, but not in the ναός, '*in the court* of the house of the Lord' (cf. Josephus, *Antt.* viii. 4. 1), where the sacred historian (2 Chron. xxiv. 21) lays the scene of this murder, but not in the house of the Lord, or ναός itself. Again, how vividly does it set forth to us the despair and defiance of Judas, that he presses even into the ναός itself (Matt. xxvii. 5), into the 'adytum' which was set apart for the priests alone, and there casts down before them the accursed price of blood! Those expositors who affirm that here ναός stands for ἱερόν, should adduce some other passage in which the one is put for the other."—Pp. 12—14.

Ἀνάπαυσις, Ἄνεσις.

"Our Version renders both these words by 'rest;' ἀνάπαυσις at Matt. xi. 28; xii. 45; and ἄνεσις at 2 Cor. ii. 13; vii. 5; 2 Thess. i. 7. No one can object to this; while yet when we scrutinize the words we at once perceive that they repose on different images, and contemplate this 'rest' from different points of view. Ἀνάπαυσις, from ἀναπαύω, implies the pause or cessation from labour; it is the constant word in the Septuagint for the rest of the Sabbath; thus Exod. xvi. 23; xxxi. 15; xxxv. 2, and often. Ἄνεσις, from ἀνίημι, implies the relaxing or letting

down of chords or strings which have before been strained or drawn tight. * *

"When thus we present to ourselves the precise significance of ἄνεσις, we cannot fail to note how excellently chosen the word is at Acts xxiv. 23; where ἔχειν τε ἄνεσιν, we translate, 'and let him have *liberty*.' It would be difficult to find a better word, yet 'liberty' does not exactly express St. Luke's intention. Felix, taking now a more favourable view of Paul's case, commands the centurion who had him in charge, as the context abundantly shows, to relax for the future the strictness of his imprisonment, to keep him rather under honorable arrest than in actual confinement; and it is exactly this partial *relaxation* of his bonds, which ἔχειν ἄνεσιν implies.

"The distinction, then, between it and ἀνάπαυσις is obvious. When our Lord promises ἀνάπαυσις to as many as labour and are heavy laden, if only they will come to Him (Matt. xi. 28, 29), the promise is, that they shall *cease* from their toils; that they shall no longer weary themselves for very vanity, nor spend their labour for that which satisfieth not. When St. Paul expresses his confidence that the Thessalonians, troubled now, should yet find ἄνεσις in the day of Christ (2 Thess. i. 7), that which he anticipates for them is not so much *rest* from labour, as a *relaxing* of the strings of endurance, now so tightly drawn, and, as it were, strained to the uttermost. It is true that this promise and that are not at their centre two, but one; yet for all this they present the blessedness which Christ will impart to his own under different aspects, and by help of different images; and each word has its own peculiar fitness in the place where it is employed."—Pp. 168—170.

Πλύνω, Νίπτω, Λούω.

The translator of these three words must feel himself embarrassed by the poverty of his own language. The first signifies to wash inanimate things; the second, to wash a portion of the body; the third, the washing or bathing of the whole body.

"The passage where it is most important to mark the distinction between the last considered words, the one signifying the washing of a part, and the other the washing of the whole, of the body, and where certainly our English Version loses something in clearness from not possessing words which should note the change that finds place in the original, is John xiii. 10: '*He that is washed* [ὁ λελουμένος] needeth not save *to wash* [νίψασθαι] his feet, but is clean every whit.' The foot-washing was a symbolic act. St. Peter had not perceived this at the first, and, not perceiving it, had exclaimed, 'Thou shalt never wash my feet.' But so soon as ever the true meaning of what his Lord was doing flashed upon him, he who had before refused to suffer Him to wash even his feet, now asked to be washed altogether: 'Lord, not my feet only, but also my hands and my head.' Christ replies, that it needed not this; Peter had been already made partaker of the great washing, of that forgiveness which reached to the whole man: he was λελουμένος, and this great absolving act did not need to be repeated, as, indeed, it was not capable of repetition: 'Now ye are clean through the word which I have spoken unto you' (John xv. 3). But while it was thus with him in respect of the great all-inclusive forgiveness, he did need at the same time *to wash his feet* (νίψασθαι τοὺς πόδας), evermore to cleanse himself,

which could only be through suffering his Lord to cleanse him, from the defilements which even he, a justified and in part also a sanctified man, should gather as he moved through a sinful world. The whole mystery of our justification, which is once for all, reaching to every need, embracing our whole being, and our sanctification, which must daily go forward, is wrapped up in the antithesis between the two words."—Pp. 185, 186.

The reader will perceive, in the conclusion of this passage, that Mr. Trench has his own theological system constantly before his eyes, and is desirous of finding it everywhere in the New Testament. The general truth that one who is already moral in practice and enlightened in belief needs yet an occasional and partial purification from error and sin, is clearly taught in our Saviour's words; but St. Paul's technical distinction of justification and sanctification are altogether foreign to our Lord's teaching, and to introduce them here is to step beyond the proper province of the interpreter. This disposition to mix dogma with exegesis runs through the book and impairs its scientific character, though it may have made the lectures out of which it has grown more suitable for King's College, in which the doctrines of the Church of England are not to be investigated, but assumed, as Mr. Maurice has found to his cost. In his commentary on the words, Εἰκών, ὁμοίωσις, ὁμοίωμα, the first of which is applied to Christ (Col. i. 15), having the Arian controversy in view, he observes, that though the image is not of equal worth and dignity with the prototype, yet it at least implies *derivation*. This is true; but it is not derivation in the theological sense, implying unity of substance and continuity, like that of a stream and its fountain; while, on the other hand, the relation of the image to the prototype so completely involves the idea of inferiority, distance and subsequence in time, that it is inconceivable that the apostle should have called Christ the image of God, believing him at the same time to be "very God," co-equal and co-eternal with the Father. Indeed, the application of this word to man, 1 Cor. xi. 7 (which passage Mr. Trench inaccurately quotes for 2 Cor. iv. 4, as an example of its use of Christ), takes it entirely out of the field of the Trinitarian controversy. In his article on Θειότης (Rom. i. 20) and Θεότης (Col. ii. 9), both rendered in our version "Godhead," he observes, that the apostle declares in the latter "Christ to be absolute and perfect God, and uses Θεότης to express this essential and personal Godhead of the Son." An advocate of what has been called the Indwelling Scheme, might make something of this passage in favour of his views, but it is fatal to the Athanasian Trinity; for what could be more irrelevant and superfluous than to say that the fulness of the Godhead dwelt in God? We shall give one quotation more.

Βόσκω, Ποιμαίνω.

Βόσκω is simply to feed, like the Latin pasco, which is derived

from it; ποιμαίνω involves the whole of the shepherd's office,—the leading, guiding, guarding, folding of the flock, as well as the finding of nourishment for it. Why, then, does our Lord, in his charge to Peter (John xxi. 15—17), first use βόσκε, then ποίμαινε, then return to βόσκε again? This is Mr. Trench's explanation:

"If ποιμαίνειν be the higher word, and if ποίμαινε was therefore superadded upon βόσκε, because it was so, and because it implied so many further ministries of care and tendance, why does it not appear in the last, which must be also the most solemn, commission given by the Lord to Peter? how are we to account, if this be true, for his returning to βόσκε again? I cannot doubt that in Stanley's *Sermons and Essays on the Apostolical Age*, p. 138, the right answer is given. The lesson, in fact, which we learn from this his coming back to the βόσκε with which He had begun, is a most important one, and one which the Church, and all that bear rule in the Church, have need diligently to lay to heart; this namely, that whatever else of discipline and rule may be superadded thereto, still, the feeding of the flock, the finding for them of spiritual nourishment, is the first and last; nothing else will supply the room of this, nor may be allowed to put this out of its foremost and most important place. How often, in a false ecclesiastical system, the preaching of the word loses its pre-eminence; the βόσκειν falls into the background, is swallowed up in the ποιμαίνειν, which presently becomes no true ποιμαίνειν, because it is not a βόσκειν as well, but such a 'shepherding' rather as God's Word, by the prophet Ezekiel, has denounced (xxxiv. 2, 3, 8, 10; cf. Zech. xiii. 15—17; Matt. xxiii.)."—P. 98.

We should feel more confidence in these refined distinctions, if we could be sure that we had the *ipsissima verba* of the speaker. But did our Lord address Peter in Greek? or if in the dialect of the country, are we sure that the words of the evangelist had their exact equivalents in the original? The Hebrew has only one word for both the Greek words, and a sounder argument for the importance of preaching might be found, than that βόσκε is used twice, and ποιμαίνω only once.

Mr. Trench professes to give us in this volume only a specimen of the synonymy of the New Testament, and we sincerely hope that he may find leisure to complete his task. Meanwhile, he has appended a list of words of nearly similar signification, in the discrimination of which he exhorts the reader to try his powers. We do not perceive among them the two words (βάρη and φορτίον) which are rendered alike in Gal. vi. 2 and 5, "Bear ye one another's *burthens*;" "Every man shall bear his own *burthen*." Misled by the recurrence of the same word, Pisistratus Caxton, in common with some graver authors, has applied these texts incorrectly in the sermon which he has composed for the Rev. Mr. Dale.* The *weights* which we are to lighten for each other are the human infirmities by which we may all be

* See "My Novel," by Sir E. B. Lytton.

overtaken, and which, by timely advice, administered in the spirit of meekness, may be prevented from crushing for ever to the earth one who has for a moment succumbed. The load (*φορτίον*) which each must bear for himself is his appointed task of duty, to the discharge of which each must individually attend, as the only means of self-satisfaction.

Mr. Trench treats only of verbs and nouns, but Tittmann includes particles, in regard to which accurate discrimination is a very important branch of philology. As a specimen, we give his discussion on *ἄνευ* and *χωρίς*, considerably abridged, however. It will be seen that he supposes a fundamental point of theology to be involved in their correct discrimination. Both words are rendered *without* in our translation, and neither in the Latin nor in the modern languages are there words appropriate to each of them. Tittmann thus lays down the difference (I. 163): *χωρίς* is referred to the subject as separated from the object; *ἄνευ* to the object regarded as absent from the subject. This is not very clear, and we think that etymology may guide us to a better conception of the radical distinction. *Ἄνευ* appears to be connected with the privative *ἀν* or *ἀ*, and therefore to denote simply the absence of that to which it is prefixed; *χωρίς*, judging from its root, *χώρα* or *χῶρος*, vacant space, and its immediate derivative, *χωρίζω*, to separate, denotes the absence of that which has been, should be, or might be expected to be found in connection with something else. *Χωρίς*, indeed, in the classical authors is often used of that which is not really absent or non-existent, but only kept apart, not included; and occasionally occurs in this sense in the New Testament, as in Matt. xiv. 21, xv. 38, "4000 men," *χωρὶς γυναικῶν καὶ παιδίων*, "without (reckoning) women and children," where *ἄνευ* would have implied that there were none. *Ἄνευ* is more general and vague; *χωρίς* more specific. So, Matt. xiii. 24, it might very well have been said that our Lord spoke nothing *ἄνευ παραβολῆς*; but *χωρίς* is more appropriate, as indicating that he did not in any instance depart from his practice mentioned immediately before. On the other hand, in Matt. x. 29, "one of them shall not fall to the ground" *ἄνευ τοῦ πατρὸς ὑμῶν*, implies that their death was not a thing independent of God; *χωρίς* would have said more, without his participation,—a true doctrine, if we plunge into the metaphysics of causation, but not meant to be taught here. In Heb. xi. 40, it might have been said that the cloud of witnesses were not to be perfected *ἄνευ ἡμῶν*, without us, we being absent; but *χωρὶς ἡμῶν*, apart from us (as Boothroyd renders it), indicates the purpose of God that we should not be excluded. So in Romans x. 14, *ἄνευ κηρύσσοντος* would have indicated simply the absence of a preacher, and might have sufficed for the sense; but *χωρίς* more emphatically points out the need of his instrumentality.

The following is Tittmann's commentary on the passages, Rom.

iii. 21, 28, iv. 6, vii. 8, 9, and James ii. 20, in which the two apostles have been supposed to contradict one another on the subject of faith and works:

"If Paul had written ἄνευ ἔργων and not χωρὶς ἔργων, then his sentence would have contained the notion with which he is charged, and the argument of James would be in contradiction to him. For if it is true that man is justified ἄνευ ἔργων, i.e. works being altogether wanting, then it follows that works are not needed and may be wanting with perfect safety, and that is false which Paul has affirmed, Rom. ii. 13, that the doers of the law are justified; and the assertion of James would be false also, that 'faith without (χωρίς) works is dead.' But χωρίς is used that it may not be supposed that works may be altogether wanting to him who has faith, but that his justification is separate from his works, i.e. although he had not done the works. So the apostle writes, in Rom. vii. 8, 9, 'without (χωρίς) the law, sin is dead; but I once lived without (χωρίς) the law.' If it had been ἄνευ, both would have been false; for sin is dead, not because the law is not present, but because sin is without the law; neither is the law the cause of sin, for the law is holy. And he did not live ἄνευ νόμου, as if the law was not present, but he lived ignorant of the law. There was a time when he lived unconstrained by the law, and in that time sin was dead; but when he understood the precept of the law ('thou shalt not covet'), then the power of evil arose in him. Truly, therefore, he writes (Rom. iii. 21) that the righteousness of God is manifested without (χωρίς) the law, i.e. not restricted by the law; for if he had had respect to the law, he would not have given the righteousness; he would have punished. Therefore man is justified without (χωρίς) the works of the law. But with equal truth James says, that faith without (χωρίς) works is dead, for faith should exhibit by works its real and living energy. And this is the view of our church, as is accurately shewn by Melancthon in his Apologia."

The distinction is probably just, but does not remove the whole difficulty. Works are not the condition precedent of justification, not the consideration or price for which it is granted, but the *reddendum* to which the grantee is bound. But how if the rent is not paid? Is justification nullified, and does the granter re-enter on his right of punishment, not only for the subsequent neglect of good works, but the original debt? We believe the only true solution to be, that justification belonged exclusively to the age in which law and grace were in antagonism to each other, and that nothing corresponds to it in the ordinary and actual relations between God and his creatures.

K.

NOTICE OF AN INACCURACY RESPECTING THE LATE REV. THOMAS SMITH.

We are supplied by a friend at York with a correction of the statement in the biography of Mr. Smith (C. R. p. 594), respecting his connection with the St. Saviourgate congregation. He supplied that pulpit for about six months during Mr. Cappe's illness, but Mr. Wellbeloved was the only *assistant* Mr. Cappe ever had.

SOME ACCOUNT OF THE RELIGIOUS CONDITION OF THE PAYS DE VAUD AND GENEVA,

IN THREE LETTERS FROM REV. J. J. TAYLER, B.A., PRINCIPAL OF MANCHESTER NEW COLLEGE, LONDON, TO THE EDITOR.

Letter I.

Clarens, prés de Vevey, Pays de Vaud, Sept. 11, 1854.

My dear Sir,

It may perhaps interest you to learn something of the religious condition of the Pays de Vaud, where I have now been residing for nearly two months. We arrived at our *Pension* in Clarens on a Saturday evening. The next morning, the lady who then presided over it, asked us whether we would accompany her and a large party of friends to the service of the *Eglise Libre*, which was that day to take place at Veytaux, a romantic village about a league from Clarens. I had heard something of the religious dissensions of the country, and was glad to have an opportunity of making myself better acquainted with them. I discovered, that the lady at the head of our Pension, was the wife of an ejected clergyman, and that her brother to whom the establishment belonged, but who was then at the baths for his health, was in a similar position: and so, thought I, I find myself by a strange accident in the very midst of the Vaudois Bartholomeans of the 19th century. As the weather was extremely hot, and the road exposed and dusty, we embarked—a goodly party—on one of the large, old-fashioned boats which are used in this part of Lake Leman, and were rowed over its broad bosom, then smooth and lucid as a mirror,—Chillon full before us, the rich wooded slopes of Montreux on our left, and the Dent d'Oches and the Dent du Midi rising in all their grandeur on our right,—to the little sheltered bay on the shore of which Veytaux is placed. This was glorious at the time; but the sun was burning hot, and I suffered for it with a headache which lasted two days. On our arrival, we entered a private house, one of the largest in the village, all the adjoining rooms of which on the same floor had been thrown open into one another, and where we already found a considerable congregation assembled, consisting by no means exclusively of peasants, but containing many persons, especially women, of genteel appearance, and evidently of superior condition in life. Through the kindness of our hostess, I got a place close to the table, which served as a temporary pulpit and reading-desk; so that I could hear every word, and was able perfectly well to follow the whole service. This was remarkably simple, but earnest and impressive. It opened with the reading of a portion of Scripture by one of the elders, a simple peasant, but of most respectable appearance; after which, the whole congregation joined in singing a hymn

from a collection made for the use of the *Eglise Libre*, where the music is printed in every page along with the words,—the air plaintive and solemn, but somewhat monotonous, like those one hears so often in the Scotch churches. The officiating minister then offered up a prayer, fervent and earnest, in which there was nothing offensively dogmatic, but the Supreme Being was constantly invoked as "Dieu, notre Père," and his compassionate love and mercy to his sinful children strongly dwelt on. The sermon which followed was on "a Living Faith," and shewed clearly and forcibly, that faith is not a dry dogma embraced by the understanding, but a principle intimately allied to love, which penetrates, renews and sanctifies the inward man, and shews itself in the fruits of a holy and benevolent life. In the whole discourse I found little to object to, except a few phrases, and much that I thoroughly sympathized with and could entirely appropriate. The service terminated with another hymn and an intercessory prayer. On the whole, I was better pleased with this first service that I attended in the *Eglise Libre*, than with any at which I have assisted since. The Free Church of the Pays de Vaud adheres to the doctrinal articles of the Helvetic Confession, and is therefore essentially Calvinistic; but the circumstances of its origin have given a peculiar force and tenderness to the vital and spiritual elements which it contains, and render its services interesting, even when our own feelings and convictions cannot go along with the doctrinal formulas in which they are expressed. We returned from Veytaux, as we went, by boat, the sun hotter than before. The young ladies of the company beguiled the way by singing *cantiques* that have long been familiar to the Protestant Church of these parts, the airs in use here and at Geneva being as old as the Reformation, and some perhaps still older. As most of the voices were good, and they were accustomed to sing together, the effect was very pleasing. Our hostess asked me, as we returned, what I thought of the service and the preacher. I gave her my honest impression, but at the same time did not disguise the doctrinal points on which the religious communion to which I informed her I belonged, and of which I was myself a minister, differed from theirs; and told her we thought the explicit language of Scripture forbade us to worship Christ as God himself, but taught us rather to consider Christ as the creature and servant of God. At first she looked grave, and said, "*We* accept Christ as the true God;" but after a few words of mutual explanation, she added, "Ah! I see you agree with the Church of Geneva; I dare say we have all the same faith '*du cœur.*'" The experience of others may be different; but for myself, I have never found the calm avowal of Unitarianism, either at home or abroad, subject me to unkindness and discourtesy. I believe everything depends on the way in which it is done,—on the avoidance of all assumption of in-

tellectual superiority, and the discovery of a genuine sympathy with what is religious and vital at the bottom of *all* honest convictions. What *we* want is, not *less* but *more* explicitness in the avowal of our belief, blended with an acknowledgment of the innumerable spiritual links which connect the living germ and vital essence of all doctrinal forms with the universal heart and consciousness of religious humanity.

The Free Church, here as in Scotland, has made great inroads on the National Establishment, and the separation has taken place on grounds very similar; for the doctrine, the worship and the discipline (which is Presbyterian) of the Free and the Established Church are the same. From the predominance of a deeper life and earnestness, I have felt myself more attracted to the services of the Free Church, and these we have usually attended; though there is a fine old parish church, most beautifully situated, and a good preacher of the Establishment, at Montreux, close to Clarens. For a long time after the separation, and especially during the continuance of the government persecution, the members of the Free Church held their religious meetings, like our Puritan forefathers in the days of the Stuarts, in private and secluded places, sometimes far up among the mountains, where they could escape the vigilance of the civil power, and occasionally assembled beyond the limits of the canton. Persecution has now ceased, and their meetings are connived at through the force of public opinion; but they are still, I believe, illegal, and the sword of the law, though prudently kept in the scabbard, might any day be *legally* unsheathed against them. All this, be it remembered, under a *Radical* government, deriving its powers from *universal* suffrage! Since they have been tolerated, they have met for worship, in the way I have already described, in the houses of private individuals,—proprietors who sympathize with them (and there are many such among the gentry of the Pays de Vaud) opening their *salles*, as the Puritan gentry of the olden time among ourselves, for the worship of God according to the dictates of conscience. We attended service once in a house of this kind, *Campagne Coulon*, about half a league from Clarens,—a lovely spot, then embosomed in the full glory of summer beauty. It was delightful worship, to sit by the open window, in the sabbath stillness of the morning, listening to the earnest accents of the preacher's voice, as it went to the heart of his affectionate and devoted hearers, and ever and anon to look out through the shade of embowering vine-leaves to the dark green slopes of the adjoining hills, clothed with magnificent woods and radiant with the summer's sun. The Free Church has only just begun to erect separate places of worship, like the first meeting-houses of our forefathers. The movement is very strong in these parts, and one of the earliest, if not the earliest, conventicle was opened at Montreux a few weeks since, when we were present. The

service retained its usual simplicity, being distinguished from what is ordinary, only by the presence of one or two ministers from Vevey and Lausanne, who have taken a leading part in the secession, and who exhorted the audience, at the conclusion of the sermon, to continue faithful to their convictions, and cultivate a truly Christian life, now that they had assumed an independent religious existence, and the stimulus of open persecution was taken away. The building which they have erected is a genuine specimen of the conventicle, receding, like the Free Churches on the Breadalbine estates in Scotland, as far as possible from all the traditional forms of ecclesiastical architecture, and, in its bare, unadorned simplicity, beats any Noncon barn that I ever remember to have seen in the most retired nooks of Cheshire or Derbyshire. But its situation is magnificent beyond description, standing on an elevated knoll in front of Montreux, with the broad expanse of the lake gleaming at its foot, and the mighty Alps of the Valais lifting their bare and jagged peaks into the skies before it, as if it meant in its quiet lowliness to render an unceasing homage to that grander temple which God has built for himself in the eternal sublimities of Nature.

You will perceive, dear Sir, from what I have written, that I feel a deep interest and sympathy in the movement for religious freedom and the assertion of the rights of conscience, which has recently signalized this part of Switzerland, and which offers so many interesting points of analogy with earlier periods of our own religious history. And that sympathy and interest I still feel. I still deeply honour the men, however much I may differ from them on some points of doctrine and principle, who have made such painful sacrifices to conscience (for to most the separation was a transition from comfortable and assured sufficiency to poverty or precarious dependence); and I still think the conduct of the revolutionary government of 1845 was unjustifiably and even illegally arbitrary and tyrannical. Nevertheless, since I have read with some care all the documents which I could procure on this subject, I am inclined to think that here, as in all human affairs, there has been some intermixture of good and evil on both sides, and that the question is complicated with some considerations which render its *absolute* decision not so easy and simple as may at first sight appear. Of course I do not mean that anything can justify religious persecution, or that any government can rightly prohibit the free exercise of *any* religious worship *whatever*, within the limits of morality and public order and non-interference with the exercise of the same liberty by others. Happily, dear Sir, you and I are the inhabitants of a country where these things are already admitted as axioms, lying at the basis of our whole social existence, which I suppose would not be disputed now by any considerable or influential number of persons in any sect or party in the State.

Certainly public opinion and the spirit of our government would repudiate any infraction of them; and that is enough. But I think the seceding portion of the Vaudois clergy would have stood better with the world, and had a more unexceptionable case, had they taken a broader principle as the ground of their separation. But before I proceed any further, let me open to you one of the sources from which I have derived my information respecting the religious struggles of the Pays de Vaud, as it throws an instructive light on the state of society, and shews what an interest has been taken in this great social question by men of all ranks.

In the delightful villa of Denantou, near Lausanne, close upon the lake, and surrounded by gardens planned and planted with his own hand many years ago, and admirably harmonizing the elegance of an English pleasure-ground with the grandeur of Swiss scenery, there lives retired, and now advanced in life, a gentleman, I believe, of Swiss extraction, but born in England, M. Haldimand, who was for many years the head of a great commercial house in London, during a portion of which time he sate as Member for Ipswich. Of enlarged and highly-cultivated mind, taking an enlightened interest in all the great social and religious questions of the age, as might be expected of the brother of Mrs. Marcet, M. Haldimand devotes his time and his fortune to doing good, exercising a large but discriminating beneficence among the poor, and promoting every useful and liberal institution in Lausanne and its neighbourhood. To this excellent man, through the kindness of a friend, I brought a letter of introduction. He received me with great kindness, and one morning I spent three or four most agreeable and improving hours in his society. During the height of the conflict between the dissident clergy and the government, when the religious assemblies of the former were dispersed by the police, and attacked by mobs which the government, if it did not directly encourage, at least did not effectually repress by the punishment of the ringleaders,—M. Haldimand, who marked these proceedings with the instinctive abhorrence of a noble mind for all tyranny and injustice, but who nevertheless recognized with philosophic discernment elements in the conflict, and difficulties in its practical solution, which do not strike the eye at first, and are therefore always overlooked by heated partizans on both sides—anxious to obtain an impartial and dispassionate judgment on the question from a wide circle of reflecting minds, offered a prize of 2500 francs, which was extensively advertised in France, Switzerland and Germany, "pour le meilleur écrit populaire sur les lois et les actes par lesquels la liberté des cultes est frappée dans le canton de Vaud, et sur les effets de la persecution religieuse relativement à la morale publique et aux intérêts généraux d'un peuple." M. Guisan, a distinguished advocate of Lausanne, M. Prévost-Martin, of Geneva, formerly

Consul-General of the Swiss Confederation in London, and M. Blösch, a member of the Great Council of Berne, were constituted a jury to adjudge the prize. Thirty-one competitors sent in their contributions; and the prize was finally divided,—1500 francs being awarded to a Memoir by M. Jottrand, an advocate at Brussels and formerly a member of the National Belgic Congress—and 1000 francs to that by M. Girard Blumer, a Professor in the University of Basle. It is evident from this, that men of some standing in society were sufficiently interested in the question to write upon it. These two essays were printed, and M. Haldimand kindly presented me with a copy of each, accompanied by a "Rapport Analytique" of the different views and theories contained in the several essays that had presented themselves for competition, drawn up at his request by M. Colomb, a Vaudois minister. These writings, with the "Précis des Faits, &c., accompagné des Documents Officiels," published by order of a Commission, nominated by the Assembly of Seceding Pastors and Ministers, as a statement and justification of their case, have furnished me, in addition to frequent conversations on the subject, with whatever information I am able to offer you. The leading facts are briefly these.

While the Pays de Vaud remained under the dominion of the Republic of Berne, and that was almost from the period of the Reformation to the close of the last century, the National Church, like that of Berne itself, subsisted in the most intimate union with the State, being, in fact, part and parcel of the State, which prided itself on its thorough and uncompromising Protestantism, embodied in the ancient Helvetic Confession. Participation in the sacraments of the National Church was an indispensable condition of citizenship. When the internal condition of Switzerland, like that of other parts of the continent, was regulated by the Congress of Vienna at the close of the great French war, the Church of the Pays de Vaud, under the influence of the old conservative party which then acquired predominance, was left on the same narrow and rigid basis on which it had stood under the sovereignty of Berne. Even as late as the year 1824, an Act was passed by the Legislature prohibiting the introduction of any forms of public worship, or the holding of any religious assemblies, besides such as were established by law and embraced in the National Church. About the year 1830, a wise and moderate liberalism, favourable to progressive reforms, replaced in the Council and Executive of the canton the old aristocratic party; and under its sway the Church began to breathe more freely, and was allowed some room to expand and grow. Among other changes introduced at this period, the Helvetic Confession ceased to be imposed on the national clergy, who were simply required to make the Scriptures the rule of their public teachings. I am sorry to add, that this act of the government found no favour at

the time with that portion of the clergy now represented by the seceders, as it is still regarded by the same party as an unjustifiable infringement by the State on the independence and integrity of the Church,—a removal by an unlawful hand of one of the ancient safeguards of its purity, to which they point with much earnestness in many of their documents, as a reason for their entire separation from the State. I am well aware, supposing State and Church once united, how difficult it is to draw the proper limits of their respective action; but there is one function to which it appears to me the State *is* competent, and that is, *un*doing its own mischievous work, untwisting the chains with which it has helped the Church in past times to bind the hearts and consciences of a Christian people, and giving back, step by step, in a series of cautious and well-digested measures, to the laity as well as to the clergy, who desire to be united in a wide bond of national communion, the franchises which they have lost —that power of free and living action which is indispensable to the healthy existence of a Christian church. But too often in these movements for ecclesiastical independence, the rights of the individual mind are disregarded. The State is too tolerant, or, as they express it, too lax for those who serve under it. They will not suffer their exclusive standards to be touched. They contend that the only use of civil authority is to uphold them. They shrink from the invasion of the *laic*, i.e. the *human*, element on the consecrated domain of dogmatic theology; and sooner than admit it, they break from their ancient alliance, and face all the risks and casualties of self-dependence. I frankly acknowledge that there is sincerity, courage, faith, devotion, and, moreover, a large element of truth in such movements; but the ground taken does not embrace the *whole* truth, and leaves something yet behind which we feel is not completely settled.

Under the new principles which began to prevail soon after the date which I have mentioned, free discussion and frequent conferences were encouraged among the clergy, to elicit their opinions respecting the interests of the Church, and the devisal of the best methods for promoting the moral and spiritual improvement of the people. The religious life might be languid, and the progress of improvement slow; but still there was life, there was progress. The result of discussion discovered considerable diversities of opinion among the clergy themselves. But the connection of the Vaudois Church with the State was not dissolved or even relaxed. The Church was still subordinated to the State. In the year 1839, their mutual relations were defined anew. The ecclesiastical constitution then enacted was perhaps as free and as liberal as the nature of an establishment under the actual circumstances of the Pays de Vaud, rendered practicable. The prohibitory acts of 1824 had been repealed. The clergy had much liberty of speech and action, and were in-

vited to activity in their vocation, under such restrictions only as admitted the laity, either directly or through their representatives, to a constant share in their proceedings. The constitution, indeed, was far from being perfect; theoretically, it might abound with inconsistencies; but it was susceptible of progressive ameliorations. With a right feeling between the Government and the Church, it might have worked much good for many years to come; and men the most opposed in theory to the union of Church and State, like the late Alexandre Vinet, consented to serve and act under it. In the meanwhile, influences had been for some years acting on the religious condition of the country which tended to schism, and only awaited an adequate provocation to break out into open effect. But I have already trespassed enough on your attention, and must reserve an account of these till my next.

I remain, dear Sir, yours faithfully,

J. J. T.

BUDDHISM.

According to the faith of the Buddhists, at the final consummation of all the works of the Deity, man, his greatest work, will have attained the ultimate end of his existence and the perfection of his nature, and will dwell now for ever in a state of happiness and repose. According to the Moslem, at the day of final account, those who have been virtuous in this life are introduced into a new paradise where every sensual enjoyment awaits them; but the far greater portion of the human race find abodes prepared for their habitation, where they will have "garments of fire fitted unto them," and where they will burn in unquenchable fire for ever. Now, if the religion of Asia in which the least superstition is found, and which is even based upon that of Europe and of civilized man, can present such a picture of the end of our species, and of the final consummation of the works of the Creator, can we wonder, when we see the contrast in that which we are contemplating, or doubt whence proceeds the remarkable relief which we have seen amidst its many errors and superstitions? No such place exists in the creation of Buddha as that which disfigures the religion of the Mahommedans, and adds to the attributes of the Omnipotent the worst of the passions of men with their evil consequences reflected upon human character. In a word, this religion seems to be, in almost every respect, the best that has ever been invented by man, and has remained unmixed with Judaism and Christianity.—*Travels in Siberia, by S. S. Hill, Esq.*

This author gives, as Hassell's estimate of the numbers of the professors of the several most widely-spread religions of the world—120,000,000 of Christians, including all sects; 4,000,000 Jews; 252,000,000 Mahommedans; 111,000,000 Brahmins; 315,000,000 Buddhists.—Thus it would seem that what in Europe is deemed "heterodoxy," is the World's most popular "orthodoxy," after all.

ADDRESS AT THE OPENING OF THE SESSION (1854-55) OF MANCHESTER NEW COLLEGE, LONDON; DELIVERED AT UNIVERSITY HALL, OCT. 9th, 1854.

BY JOHN JAMES TAYLER, B.A., PRINCIPAL.

Gentlemen,—It has been resolved by the Committee of Manchester New College, that every session shall open with a public address by one of the Professors. I think the resolution an exceedingly judicious one. Such an address gives a becoming formality and recognition to the resumption of our academic labours; enables us to pause for a moment ere we commence our work anew, and throw a retrospective glance over the past, as well as one of anticipation into the future; and furnishes a suitable occasion for bringing our Institution in its actual condition, with its reasonable prospects and with its remaining wants, distinctly before the view of that portion of the public who take an interest in its welfare. The task of addressing you, Gentlemen, this year devolves on me; and I proceed to say a few words on some bearings of the important work in which we are engaged—that of providing for the perpetuation of an enlightened, instructed, earnest and effective Christian ministry amongst us. Our last session, the first after the transference of our Institution to a new locality, was one of much anxiety and painful responsibility to all who were engaged in conducting it, and attended with difficulties and embarrassments, inseparable from the rapid introduction of so great a change, which none but those who actually encountered them can adequately appreciate. On the whole, I believe we may congratulate ourselves that the first year's results of this great experiment (for so it was regarded by many sincere well-wishers to the College) have proved satisfactory. The annual examination gave evidence, in the opinion of competent and impartial judges, of successful industry and promising ability. We are all of us, professors and students alike, bound to express our grateful acknowledgments to our London friends for the kind welcome and cordial sympathy with which they received us, comparative strangers, amongst them; and more especially to Dr. Carpenter, the excellent Principal of University Hall, for his prompt readiness on all occasions to co-operate with the professors of Manchester New College in every measure calculated to cement the union and promote the harmony of the two Institutions. Satisfied as we have every reason to be with the general good conduct, and attention to their duties, of the students of last session, my colleagues and myself express our earnest hope that the gentlemen who yet remain with us, and those who now join them for the first time, will still, by their assiduity in study and the spirit of their whole conduct, zealously second the efforts of their in-

structors to fulfil the high purposes of our Institution, and to justify the confidence which the public seems increasingly disposed to place in us.

From the time of its foundation in 1786, Manchester New College, inheriting in this respect the spirit of its immediate predecessor at Warrington, has ever proposed to itself, as one of its leading objects, the education of what is called a *learned* Christian ministry; that is to say, of men who are qualified to interpret with exactness the primitive documents of the Christian faith in their original languages, who have thoroughly and systematically studied the grand epochs of Christian history, illustrated from the sources of early Christian literature, and who have passed through such a discipline of moral and religious philosophy, as will enable them to trace back the speculative controversies which still divide the Christian world, to their root and principle in the organic working and historical development of the human mind,—in contradistinction from men who, taking the overt facts of the religious life as they lie on the surface of our daily experience, and applying to them the obvious doctrines of the gospel as they stand out prominently from the teaching of Christ and his apostles, devote themselves exclusively to a practical cultivation of piety and goodness in the hearts and lives of simple and unlearned men, without going into those wider and deeper questions which excite the interest and occupy the thoughts of the more educated classes, and which need a higher culture and a more scientific discipline of the mind for their satisfactory treatment and proximate solution. Now I admit most entirely that there is room in the world for both these kinds of religious teachers; that they are even mutually necessary, in the present state of society, to supplement each other's exertions; and that, without a large infusion of the influences derivable from the popular experience of the latter class, the most thorough scientific culture will not accomplish its object in the religious teaching of mankind. But with this concession, most freely made, what I now wish briefly to insist upon, in opposition to some prevailing misconceptions on the subject, is the importance, the absolute necessity, to the maintenance of the social position of our religious body, and of its healthy action on the public sentiment of our country, of the high mental culture of a very large proportion of our future ministers. Because the first preachers of the gospel were unlettered men, and—by the aid, be it remembered, of God's spirit, then more powerfully and more directly in action than at any other period within the records of human history—made an immense and unparalleled inroad on the dark domain of wickedness and superstition,—it is strangely, and, I must say, very ignorantly, argued by some, that the ministers of religion through all future time should be men of the same character, equipped for their task by no special training or appropriate instruction. People

forget that the New Testament does not exhibit the normal type of a Christian church for every coming age, but simply the genesis and earliest development of a great historical fact; and that as soon as the new principles of belief and thought involved in that fact passed the limits of the Jewish community where they had originated, and began to penetrate the wide-extended mass of heathen civilization, they came into living contact—as we know they did long before the end of the second century—with the philosophical speculation of the age, they raised questions, and excited doubts, and bred theories, which it tasked the learning and disciplined intellect of a Clemens, an Origen and an Hippolytus, to meet and master and allay. What happened then, has happened in every age, and happens now. Christianity is not, and cannot be made, a close, insulated element of human consciousness, shut up from the living world into the midst of which it is cast, without influence on its literature, its science and its philosophy, and unsusceptible of any impression from them in return. It stands, and it must stand, in marked and vital relationship to the whole co-existing civilization. Adequately to represent and protect it, in an age when old formulas are falling to pieces, and a restless spirit of vague scepticism widely prevails, there must be amongst its ministers some who are educated up to the highest average standard of their day,—who have made a profound and thoughtful study of the subject of their calling, as much so as the accomplished physician and lawyer have made of theirs,—who know the strong positions of their own faith, and the weak points of their assailants,—who can meet the philosophic or historical sceptic on his own ground, and repel him with his own weapons. I feel persuaded that in the times which are opening upon us, even more than in those in which we now live, no one who does not keep pace with the progressive state of sacred criticism and Christian history,—no one who does not familiarize himself with the prevalent phases of philosophic thought, and mark their bearing on the great Christian controversy, so that when they come before him, he may be prepared to deal with them calmly and intelligently, prepared to assert and defend the full worth and authority of Christian faith, without the sacrifice of reason or the violation of science,—will be able to sustain the responsibilities and fulfil the duties of the Christian ministry to the full extent of its requirements, in the more conspicuous pulpits which are planted in the midst of intelligent and educated communities; and for this arduous vocation, which certainly awaits many of our future ministers, provision must be timely made, in a resolute and devoted spirit—the surest sign of a true humility—by close application to thorough and exact studies during the years of their academic life. Persons who have not well considered this subject, may think, perhaps, that too much of the time of young men designed for the ministry, is consumed

on secular literature and science, and ask, what is the use of spending three whole years on the interpretation of the great writers of antiquity, on the formulas of mathematical analysis, on ancient and modern history, on logic and mental philosophy, before the proper studies of theology are commenced? The reply is, not that such pursuits—familiarity, I mean, with the products of those master minds that have furnished models to all ensuing time, and thorough discipline in exact modes of reasoning and expression—furnish the direct material and instrumentality of Christian teaching, but that they form those habits of mind, and give that command over the faculties, induce that clearness and discrimination of thought, and impart that power of correct and precise utterance, which render all teaching more complete and more effective; so that, although mere culture can never supply the place of superior natural endowment, and still less supersede the more important requisite of religious earnestness and religious thoughtfulness, yet, where these qualifications already exist, he who has added to them the discipline of a thorough education, will be placed in a more advantageous position than others for instructing and influencing mankind. When he goes into the world, he will feel himself more equal to his work; and yet, having been tried and tested by a searching discipline, having learned from experience the difficulties of all true knowledge, he will be less likely to be led astray by the conceit and presumption which often accompany superficial attainment, and modesty and respectful deference to the opinion of older men will balance a manly self-reliance. If it be said that such an education may turn out a scholar, but will be injurious to the preacher, I reply, that history is completely against the insinuation; that the greatest masters of pulpit eloquence in every age, whose works have become classic models in the languages in which they wrote,—Basil, Chrysostom, Augustine and the Gregories, in the early church—our own delightful Jeremy Taylor—Bossuet, Bourdaloue, Saurin and Massillon, in the most brilliant period of the old French monarchy—in more recent times, Robert Hall, Chalmers, Channing—abroad, Reinhard, Schleiermacher, Tholuck, Coquerel,—are all names which associate with the memory of great natural gifts, the highest general culture of their age. In every department of human exertion, it is always well to set a high standard before us. I would say to all young men, whatever be the line of life which they intend to pursue,—"Strive at the very highest excellence you can conceive. You will not reach it, it is true; but you will fall less below it than you would otherwise have done; and the very effort will give nobleness and elevation to your habitual aims."

In support of what I have said on the importance of maintaining a highly educated ministry, I may observe, that on a recent visit to Geneva, I found that the course of education for minis-

ters in the Academy of that enlightened and religious community, was quite as extended as our own, three entire years being devoted to theological studies only, and the subjects of instruction distributed between four or five professors. Among the Protestants of France, with the revival of a more earnest religious life, there has sprung up in the same degree a conviction of the necessity of a learned ministry to sustain it. I was assured by a French gentleman, a man of learning and well acquainted with the state of Protestantism in his country, that nothing is more eagerly desired by many of the friends of religious freedom and progress in France, than the foundation of a central Protestant University, which should unite in one common focus of intellectual light and moral energy, the scattered rays of learned and liberal influence which are now enfeebled by dispersion among several provincial Academies. Among those who are favourable to this scheme, the name of M. Guizot was specially mentioned; and I remember well that, somewhere in his writings, that eminent statesman has spoken of the beneficial effect which the establishment of a complete Protestant faculty of Theology in the University of Paris, must have on the diffusion of sound moral and religious principles throughout France. I mention these facts to shew that, in that part of the continent where Christianity has sunk to the lowest depths of lassitude and weakness, and by some been supposed to be almost extinct, the men who are most anxious to revive it, and to place it in its true relation to the civilization and intelligence of the age, feel strongly the necessity of bringing to it once more its ancient supports of thorough and accurate learning, and of sustaining it by an enlightened and well-instructed ministry. The sectarian composition of our own religious life forbids the entertainment of any such prospect of union for theological purposes amongst us. We must still have, for years to come, our separate theological academies; but it is a partial approach to the realization of the same great idea of a free seat of national learning, that young men of all religious persuasions can pursue the various branches of secular learning together in the classes of University College, with which our own Institution is now happily united; and I trust that we shall continue every year to reap more and more of the good fruits of this union, in the growth of a spirit of sound learning and Christian catholicity among our students. For with the sincerest rejoicing at the removal of the restrictions which till recently were placed at the threshold of the oldest of our Universities, and with the most ardent wish that those venerable Institutions may be more and more reformed, and rendered sources of purer and nobler influence to the minds which resort to them,—I still think they must undergo a far more searching change than any we can yet reasonably expect, and be more thoroughly disengaged from ascendant ecclesiastical influence, before they can become suitable places

of education for youths whose parents attach any importance to the preservation of their Nonconformist principles, and still more before they can furnish a suitable training for the ministers of Protestant Dissenting churches.

To confirm what I have said on the importance of upholding a highly educated ministry, I need hardly remark, that if we are indifferent to it, our Dissenting brethren of other denominations are not. In no respect has the influence of the University of London and its associated Colleges been more remarkable, than in the higher tone of intellectual culture imparted to those religious bodies which have been usually deemed most indifferent to the claims of human learning. It is a significant fact, that a series of works,—the most useful, perhaps, that ever appeared in this country,—for the encouragement of classical and archæological learning, has been conducted by a gentleman of the Congregationalist denomination, closely connected through various relationships with the University of London; and that the religious body to which he belongs has the further honour of putting forth one of the most powerful quarterly journals of the present day, distinguished by its rare command of high literary and scientific talent. I say not these things grudgingly, or with one particle of envious feeling, for I rejoice from my heart at the diffusion of sound learning and a liberal spirit in all quarters, but simply to rouse ourselves to a generous emulation, and to remind us that, amidst this general movement and progress of the public mind, we have an hereditary position of no mean respectability to maintain, endeared to us by the venerable memories and the inspiring traditions of a century and a half. I trust the young men who come to profit here by the united instructions of University College and our own associated Institute, will remember these things, and find in them a powerful stimulus to honourable exertion. It would be shameful and humiliating indeed for the members of an Academy which enjoyed for the better part of half a century the united instructions of a Wellbeloved and a Kenrick, to permit it to sink, through their own apathy and indolence, from the high reputation to which the various and solid learning, the admirable judgment and the high-minded fidelity of those excellent men had deservedly raised it. Altered times will often demand an altered discipline, and old questions must frequently be encountered under new aspects; this is inevitable: but it is my fervent wish and hope, that the essential principle of our older Academies—their attachment to truth for its own sake—the breadth, freedom and catholicity of their Christian spirit—may ever be preserved unweakened and inviolate here. For myself, I should regard it as the amplest recompence of the labour and responsibility of my present office, and as the highest honour open to me, if I could feel hereafter, when the time for retirement comes, that I had been the humble

means, with the assistance of my excellent colleagues, of laying the foundations of a state of academic vigour and efficiency in this place, which would afford a reasonable prospect of supplying, during the remainder of this century, a succession of men worthy of representing in the same spheres of action—though with agency wisely adjusted to the new conditions of society and the higher demands of scientific thought — the Taylors and Aikins, the Towgoods and Farmers, the Enfields and Prices, who adorned the last. Nonconformity, I am certain, has not yet accomplished its mission in this country. It has higher work yet to do; and it must be re-animated and re-ennobled for the task. The best interests of the Establishment itself require that the cause of Nonconformity should be sustained by a race of learned, enlightened, brave and vigorous men.

I have said enough on this subject. It may be thought, perhaps, that I have urged the claims of a learned ministry too exclusively; but I wished to speak out unreservedly the strong convictions that I entertain. Lest, however, I should be misunderstood, I repeat once more, what I have already conceded, that although I think it indispensable to the maintenance of Christianity in its due relation to the progressive intelligence of the world, that there should in every generation be a certain number of highly-educated ministers, yet I am far indeed from asserting that all ministers, and some even of the most honoured and useful, must be of this class. Great natural aptitude, popular sympathies, strong religious earnestness and a happy gift of utterance, may mark a man out and fit him for a particular work in the church,—for missionary efforts, for example, among the ignorant, uninstructed and unreclaimed,—the very noblest work to which a Christian mind can devote itself,—far more effectually than the most perfect discipline of an University. We may take a leaf with advantage out of the vast book of the Roman Catholic Church. With intuitive sagacity, the heads of that communion have ever discerned the advantage of a great subdivision of ecclesiastical activity, and have cordially recognized all earnest and devoted labourers, from the simplest itinerant preacher among the poorest of the poor, to the accomplished divine equipped with all the scholarship which the collective learning of Europe could supply. The weakness of Protestantism has been its one-sidedness. On one hand, it has been disposed to throw the whole weight of the Christian ministry upon the rude impulsiveness of ignorant and unlettered men; on the other, it has made certain pedantic formalities the condition of preaching simple truths to the hearts and consciences of sinful and suffering men. There should be no rivalry and competition between these two classes of Christian ministers. There should be a free exchange of service and influence between them. Each has something to learn and something to teach.

Both are equally honourable and useful in their proper function and place. The inspiration that flows direct in some highly-gifted souls from the genuine fountain of nature, is not less entitled to our admiration and our confidence than the richer and more recondite wisdom that has been distilled through the alembic of the schools. A man who is not learned in the strict sense of the word, is not therefore necessarily uninstructed. He may be educated up to the demands of his vocation, and have all the knowledge which is wanted for his specific work. Such a man, if he be earnest and intelligent, will be the last to overlook the value of *true* learning (not the pedantic sham which sometimes usurps its name), even to labourers like himself. He will see that every human endowment may be rendered of service to the cause of truth and humanity, if kept to its proper object. I think it therefore a positive advantage, when it can be so arranged, that both those who are making a learned, and those who are making a more popular, preparation for the ministry, should pass a portion of their period of education together. They will thus learn to know and respect each other, and acquire a juster idea of the nature and value of their respective labours. The scholar may beneficially temper the hardness and sharpness of some of his conclusions, under the genial influence of the native, popular sympathies of the future missionary; while the latter will often find that there are questions of obvious bearing even on practical religion, where it is of immense advantage to know the judgment of one who has thoroughly explored the original sources of knowledge, and whose mind has been exactly disciplined by scientific processes of thought. By such intercourse, both parties must greatly benefit. One will be spared the chance of superficial self-conceit, the other overcome the tendencies to a pedantic contempt and disdain. From its establishment in London, this Institution has had, still has, and for my own part I hope will continue to have, some students for the ministry who do not aspire to academic degrees, or to the character of what is properly called scholarship. We are glad to open our classes to such students. We think they promise a very valuable element of usefulness in the present condition of our churches; and I may say, on behalf of myself and my colleagues, that while we think it of the utmost importance to keep the standard of a learned ministry high, we shall always feel it a duty and a satisfaction to assist and encourage the studies of those young men who, without the advantages of exact classical and mathematical culture, desire to prepare themselves for the Christian ministry by access to our instructions on the Scriptures, on Christian History and Christian Doctrine, and on the principles of Moral and Religious Philosophy. Our great object is to fit men for the Christian ministry in its various forms; and to meet the demands of that great work adequately, there must be

variety of qualification and accomplishment. This leads me to remark, before I conclude, that of the use and value of learning itself, the true test must be found, after all, in the superior efficiency with which it endues those who have acquired it, for discharging the duties of the preacher, the pastor, and the public defender of Christian truth.

Preaching is a branch of the ministerial office, as regards both the composition and the delivery of public discourses, to which, I am fully persuaded, we must henceforth pay more attention in the education of our young divines. We are behind some of our continental neighbours in this respect. At Geneva, in particular, preparation for pulpit duties forms a very important element in the academic course. Eloquence, in the highest meaning of that word, no art, I am well aware, can ever teach; it is the gift of God, and will not come at the bidding of men: and of elocution, as usually understood, the only legitimate influence seems to me purely *corrective;* the less of it appears in public speaking, the better. But there is an *eloquentia,* in a lower sense—the power of speaking forth clearly, simply and forcibly, the deep feelings and strong convictions of the individual soul, with all the characters of individuality left vividly impressed upon them—which is within the reach of every awakened intelligence and earnest nature, and which it ought to be the object of our academic discipline to cultivate. I believe every man of natural aptitude for the ministerial function, who has a serious and fervid interest in his subject, may be, and will be, eloquent in this lower sense, if in preparing himself for the pulpit he will recollect that it is his business to *speak to,* impress and influence others, not simply to write out and then *read* his own thoughts, and with this view will attend to three main points: (1) to apprehend his subject vividly and arrange it distinctly; (2) to clothe his thoughts, as they rise up before him, in the language which grows directly out of them, in pure, genuine, unaffected English; and (3) lastly, with quiet self-possession and full command acquired by constant practice over his vocal organs, to deliver what he has so prepared in a clear, firm, natural and manly tone of voice. Such a speaker may have many defects in the eye of the artificial elocutionist; but—what is of far more importance—his inmost soul will shine through his discourse, and impress it with a character of its own. He will be understood, and he will be impressive. He will be natural, and yet, from being simply true to himself, he will not be commonplace. I am by no means of the opinion of those who think the pulpit has done its work. On the contrary, I believe it has much higher and nobler work yet to do. There are some themes of profound and exhaustless interest to the human soul, on which none can speak so appropriately, so touchingly and so solemnly, as the true minister of Christ; and an almost unbounded field of honourable exertion

seems to me to lie open before those preachers of the coming generation who, understanding their position and diligently cultivating their natural gifts, shall endeavour, in the spirit of Channing, to bring the whole range of human interests within view of the pulpit, and place them in a religious light,—harmonizing with a true interpretation of our Christian faith all those pure affections and sublime aspirations which the human heart is unable to suppress, and those high scientific conclusions which the unprejudiced understanding is compelled to admit. To render possible the best fruits of pulpit eloquence, our congregations must indeed be less exacting in their demands upon their ministers. They must be content with fewer complete discourses embodying, or at least affecting to embody, original thought, and allow more time for simple instruction and colloquial address, especially with the young, which in many cases may be equally serviceable to the flock, and will prove less exhausting to the minister. On the present plan, the best minds are fairly worked out before their time, or have seriously damaged themselves by the forced reproduction, week after week, of commonplaces. In this and in other respects, where the resources of the congregation allow of it, there should be a greater subdivision of spiritual labour. In some Protestant communities abroad, three or four ministers are attached to one church. Well-directed efforts at the Academy may do something, perhaps much, to improve the character of our preaching; and this should doubtless be an object kept steadily in view: but such efforts will fail of due effect, if they are not seconded by corresponding arrangements in the constitution of our public services.

For pastoral usefulness, the capacity, it is obvious, cannot be imparted by academic lectures. It must come from the spirit of the character, and find out spontaneously its own course of action. Yet it would be a gross misapprehension to suppose that, where the heart is religious, the richest mental culture disqualifies for that service. On the contrary, I have ever observed that, in the humblest ministrations of pastoral duty, even among the poorest and least instructed members of the church, the presence of Christian courtesy and cultivation is singularly welcome and refreshing. There are some gentle and sympathizing minds that seem specially adapted by nature to this part of the ministerial office. Theirs is no priestly influence; it is something far higher and purer. It cannot perhaps be better described than as that of the religious friend. And a beautiful influence that is! Those who possess it are a silent blessing to the community in which they live. Continually reciprocating the holiest sympathies of our nature, such men cherish the religious life in the bosom of the church, and speak with most powerful effect in their ordinary services—less from any gift of eloquence or striking originality of mind, than from the trust which they have won

for themselves in the human heart, and the simple faithfulness with which they pour their earnest words into its responsive depths. The foundation of such a character is religious fervour and devotedness; and to give room for its formation and exercise, is one of the conditions of a true preparation for the Christian ministry. In the closing years of the academic course, its peculiar offices are properly intermingled with those of study and intellectual discipline, and must be sought in the schools and missions and other philanthropic institutions connected with our churches. The transition is thus tempered from the abstractions of the Academy to the realities of human life, and the affections find their part and place in the colder theories which have occupied the understanding. It is a frequent practice at Geneva for students, after they have completed their term of theological study, to spend a year or two in the service of the Missions to Protestants scattered in Catholic lands, before they settle down as the regular pastors of a particular church. They thus learn something of the world, before they proceed to discourse on its duties and direct its aims. The Hibbert Trust recently established will afford the young men who may obtain its scholarships an excellent opportunity of acquiring some further knowledge of the world, and making themselves acquainted with the opinions and practices of foreign churches, before they become the fixed ministers of a congregation.

I have spoken of it as one of the duties of a Christian minister, that he should occasionally step forward as a public defender of Christian truth; and for this very responsible task the studies of his academic course should prepare him. Controversy with our fellow-christians, especially when they are intolerant or aggressive, sometimes becomes an imperative duty, which we cannot shrink from without pusillanimous betrayal of the truth: but it is one of difficulty, which the more a man knows and the more he has thought, the less he will be disposed to engage in lightly; and one which no very young man, before he has completed his course of preparatory study, and had time to consider questions on their various sides, ought ever to undertake. It is true, the regular and systematic exposition of Christian doctrine to the people, that they may have a clear and self-consistent intellectual basis for their religious belief, should form from the first an important branch of the instructions of every Christian minister; and this is more especially a duty in those churches which repudiate creeds and have no recognized and hereditary standard of dogmatic opinion. But controversy is a work for older and more experienced men; and the public are really indebted to those ministers of matured opinions, extensive reading and ripe judgment, who, in this metropolis, in Birmingham, in Manchester and elsewhere, have recently come forward, when duty required it, to state with gravity and courteous earnestness the evidence

and claims of what they deem scriptural truth and rational piety. In these cases of unavoidable collision with our orthodox brethren, everything depends on the spirit with which the controversy is conducted, the prudence and judgment with which assertions are made, and the solid and accurate learning with which they are sustained. It requires little ability, and less knowledge, to draw an exaggerated picture of the doctrines of an opponent, and then complacently destroy a monster which has no existence but in our own imagination. I know no more offensive spectacle in this world than that of a very young divine, primed at second-hand with a number of controversial commonplaces, which he has only half studied and very imperfectly understands, and discharging them right and left, in the impatience of his ignorant presumption, at the respectable notabilities of other denominations, who are able to give a better reason for their errors than he can for indubitable truths. Such is not the spirit in which, to do good, controversy must henceforth be conducted. There is some reason in history, or a hidden want of the human mind, for every theological error that has long held sway in the world. Its hold could never have been so enduring and so strong, but for some element of truth which lies hidden under it, or with which it has a secret affinity. The controversy which aims at something higher than mere sectarian triumph, should seek to disengage this latent truth from its mass of encrusting errors, and prove to the many serious and good minds whom it unconsciously reconciles to those errors, that we possess, not less, but more, of it—and in a far more vital and efficacious state—in the simpler and more rational system which we have adopted. By the rudely aggressive method, we repel religious men, and only loosen off from their communion less earnest and serious characters. By a candid construction of systems the most opposed to our own, we open a way towards gradual sympathy and a common understanding with the best minds attached to them; and though great speculative differences should continue between us (and with men who are true to themselves and honestly express their opinions, that must ever be the case), a large common ground will still be left for joint religious action and the free exchange of religious sentiment. It is in this spirit and from this point of view, without at all overlooking the very important peculiarities of belief which distinguish us from the rest of the Christian world, that the young men of this Academy will be trained to prepare themselves for such controversy as it may be necessary for them occasionally to engage in hereafter with their Christian brethren of other denominations. For this purpose, a course has been prepared, and is regularly delivered, in which the scriptural evidence is exhibited relative to the several heads of Christian doctrine; the views of different churches respecting the same stated, and compared with each other and

with Scripture; and the permanent truth appearing to result from such comparison, submitted to the judgment of the student.—I have trespassed unreasonably on your time; but I wished, if possible, to convey a distinct impression of the spirit and aim of the theological studies, and of the religious training for the Christian ministry, pursued in this place.

It is one of the great advantages of the present position of Manchester New College in University Hall, that it tends to unite in common studies, and to imbue with common sentiments, our young laymen and their future ministers. An excellent feeling subsisted between these two classes of students during the whole of last session, which we trust will continue and even be increased during this. It is so important to preserve this union, that it will be well worth some efforts and sacrifices, if necessary, on both sides to maintain it. For what will avail all our exertions to turn out a succession of able and well-instructed ministers, if there shall be no influential laymen in the bosom of our churches to welcome and encourage them in after life with the common memories of academic years, and an enlightened sympathy in those glorious principles of Christian truth and of civil and religious liberty, on which they will often be called to take a common stand, to help forward, amidst conflict and opposition, the great and holy cause of civilization and humanity? I believe a race of intelligent and highminded laymen, well grounded in their religious principles, wisely honouring the memory of their forefathers, and fervently but rationally devoted to freedom and progress, is even more indispensable at this juncture to the future prosperity of our churches, and through them to the best interests of our country at large, than even an active and learned ministry itself. At all events, a ministry, however able and zealous, will be able to do little without the aid and co-operation of such laity. I think, therefore, every exertion should be made to render the education of young laymen resorting to this Hall and studying in the classes of University College, as complete, and even as systematic, as their several tastes and aptitudes, and their different destinations in life, will allow. I should not have ventured to allude to this subject, had I not known that my friend, the Principal of University Hall, is decidedly of the same opinion, and desirous to act upon it. The students on the foundation of Manchester New College are required to pursue a prescribed course of study; and possibly the examinations which they have to undergo at the close of every term by our own officers, may indirectly facilitate the introduction of more system and method in the studies of lay students. I may say, once for all, that nothing will give the professors of Manchester New College more satisfaction, than to assist in any arrangements which may tend to improve and perfect the studies of both classes of students, and to promote a more entire harmony of spirit and

aim between them. In some of our classes we shall have a special reference to the instruction of lay students. I shall myself have a class this session, every Wednesday, from three to four P.M., on the First Principles of Natural and Revealed Religion, designed immediately for our own theological undergraduates, to which any lay student will have free and gratuitous access; and, if health and strength permit, I propose to continue, during the term between Christmas and Easter, the course on the History of Christianity (embracing this year the mediæval period), which I commenced last session, with a more immediate reference to the wants of lay students. I am authorized by my friend and colleague, Mr. Smith, to say that he will have a class of undergraduates this session for reading the Greek of the New Testament, to which he will be happy to admit any lay student of University Hall who may wish to attend. Lastly, there are the instructions of Mr. Martineau in Logic and Moral Philosophy, indispensable for a degree, and his own rich and original lectures on Ethics, supplying a great, though an unavoidable, deficiency in the academic system of University College.

There are many circumstances to encourage us at the opening of this session. We begin with six additional students, having lost one, Mr. Gow, who has completed his course, and settled with the congregation at Cheltenham. The laity have shewn an unwonted degree of interest in our Institution. Mr. Joseph Yates, of Liverpool, has offered two prizes to be awarded this session,—one, for the greatest proficiency in Hebrew, to students in the two first years of the Theological course; and another, for the greatest proficiency in Latin studies and Latin composition, to undergraduates in their two first years,—this last prize being open to competition from the lay students of University Hall. Mr. Ainsworth, of Cleator, offers a prize of £100 to any student of Manchester New College who shall obtain the Gold Medal on taking his M.A. degree in the University of London. Lastly, there are the Hibbert Scholarships, already alluded to, which offer such rare opportunities for completing and perfecting a course of preparation for the Christian ministry. On the endeavours of our active and zealous friends in the North to train up a class of Christian missionaries for that important part of the kingdom, we look with no disfavour or ill-will. We heartily wish them success in their praiseworthy efforts; and cherish the hope that, if we each keep to our proper field and do our proper work, we shall not prove rivals, but assistants to one another—each contributing its own element of health and vigour to the religious community to which we both belong, and to that great cause of Christian truth and liberty which it is our common desire to serve.

At the same time, I should disguise my real feelings in respect to the situation in which I have been placed, if, while I look

forward with predominant hope to the future, I denied that that hope is mingled with some anxiety and a painful sense of responsibility. We who conduct this Institution must throw ourselves largely on the candour and sympathy of the public. They must not be too impatient for immediate results. Time is required for the maturing of all things. Good fruit cannot be raised in a day. I have stated in this address what are and will be our incessant aims; but you must take that statement as the measure of what we desire, not of what we can hope completely to effect. Our best endeavours may fall short of the expected result; and, owing to the very different aspects under which the same truth presents itself to different minds, the expression of our deepest and most serious conviction on the most important subjects may be altogether misunderstood. In the present state of men's minds, when so many questions are yet in suspense, and research is prosecuted in every direction with such unceasing activity, and no honest man can close his mind to the results that are evolved,—there is no higher and more imperative duty than that of a large and candid construction of each other's motives and views, where there is evidence of sincerity and earnestness and a cordial reception of the fundamental truths of Christianity. If we, according to the different points of view which we have each conscientiously adopted, and the existence of which is inseparable from the intellectual working of a free religious community, will so judge each other, and unite our efforts for the promotion of a vital and practical Christianity,—a Christianity which renews and cleanses the heart and beautifies the outward life, and consecrates both to God in the spirit of its blessed author,—then I do not doubt that we shall finally overcome our difficulties and heal all our schisms, and wisely and zealously availing ourselves of the favourable conjunctures of the times—through our schools, our colleges, our pulpits, and the thousand agencies of Christian faith and love in the private relations of life—become the means, by the help and encouragement of God's good spirit, of gradually introducing a more prosperous condition of Christian truth, freedom and virtue, than either we or our fathers have yet been permitted to behold.

PROTESTANT CHURCH IN IRELAND.

Is there anything else like it? Was there ever anything else like it? The world is full of ecclesiastical establishments, but such a portent as this Church of Ireland is nowhere to be found. Look round the Continent of Europe. Ecclesiastical establishments from the White Sea to the Mediterranean, ecclesiastical establishments from the Wolga to the Atlantic, but nowhere the Church of a small minority enjoying exclusive establishment.—*Macaulay's Speeches.*

SCHOOL EXPERIENCES.*

Upon few subjects are opinions in England more violently antagonistic than on the respective merits and advantages of private and public schools. The partizans on either side are little disposed to do justice to the other. The eulogist of a public education—especially if in his own person, or that of a son, talent and energy have been followed by academic honours—sees in private schools mere pretentious scholarship, and an entire want of that rough but wholesome discipline which fits youths for the competitions and struggles of manhood, and of that self-government which with a strong hand keeps down the worst vices of youth, and cherishes that sense of honour, the want of which nothing else can fully recompence. On the other hand, many an anxious parent has said, with Cowper:

> "Would you your son should be a sot or dunce,
> Lascivious, headstrong, or all these at once,
> That in good time the stripling's finish'd taste
> For loose expense and fashionable waste,
> Should prove your ruin, and his own at last,
> Train him in public with a mob of boys,
> Childish in mischief only and in noise,
> Else of a mannish growth, and five in ten,
> In infidelity and lewdness, men."

For our own part, we feel little disposed to adopt the extreme views of either party. Looking at the high scholarship and noble characters of many of our distinguished countrymen, the foundation of whose knowledge and character was laid in Westminster, Harrow, Rugby, Winchester and Eton, and then descending to a lower intellectual level, and looking at the manly honour which generally characterizes the English gentleman, who commonly resorts to the same institutions for his early education, we cannot believe that the prevailing influences of public schools are bad. Nor, on the other hand—knowing as we do men with every intellectual accomplishment, and of high moral worth, who were exclusively trained in private schools, and who speak with affectionate reverence of the Estlins, Shepherds and Carpenters under whom they studied—can we for a moment doubt that private schools sometimes achieve the best educational results.

Cowper rose above the partizan when he sang,

> "I praise a school as Pope a government;
> So take my judgment in his language dress'd:
> What'er is best administer'd, is best."

It is quite certain that to the end of the chapter there will be both private and public educational establishments, and it is wisdom's part to do justice to the merits and to seek to diminish the faults of both.

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* School Experiences of a Fag at a Private and a Public School. By George Melly. Pp. 311. London—Smith and Elder. 1854.

Mr. Melly, the "Fag," whose "School Experiences" are before us, appears before the public as a witness in favour of the monitorial system which prevails in our public schools. He has been led to volunteer his evidence from the conviction that the people of England know really very little about the public school system, and have lately received somewhat false impressions respecting its "fagging and flogging." He is alluding to the controversy raised in the newspapers in connection with a recent instance of gross abuse of monitorial power at Harrow. Mr. Melly has had some experience of both the private and the public system, and he has been a pupil recently enough to be able to report the system as it now exists, and with much minuteness of detail. He has at all events produced a very interesting and able book. His descriptions are admirable; and whether or not you agree with his conclusions, you feel that you are in the hands of an amiable and high-spirited man, who scorns every kind of affectation and pretence, and tells his story frankly and fearlessly. While we accept him, without reserve, as an honest and valuable witness for public schools, we hesitate to receive all the evidence offered in this book against private schools; and for the simple reason, that in the former case he gives his own reminiscences alone—in the latter, he admits that he has "drawn much on the information and experiences of others, in order to give greater completeness to the picture." Had each witness told his own tale, the narrative itself would probably have furnished us with some criterion of the credibility of each.

"Elm House" is the private school of the reminiscent, conducted by a kind and gentlemanly master, who devotes his own time to the elder classes and to the society of his family, and leaves the juniors and the general discipline of the school to ushers. There are about fifty pupils, varying in character, but prevailingly bad, the manners brutal and tyrannical; no check offered to the badly-disposed by the elder pupils of better feelings, and a very imperfect surveillance practised by the masters. The younger and more helpless the pupil, the worse the usage he receives.

The introduction to Elm House gave promise of what followed:

"After Mr. Wentworth had returned to his study, I had to wait in the school-room till lessons were over, and we were all set at liberty. During this miserable interval, not one friendly face greeted me, not one kind smile cheered me, as I sat, wretched and forlorn, on a bench near the door. I alone was unoccupied—except by the dreariness of my own position, and it was some relief when at last school broke up.

"About two dozen boys rushed towards me.

"'What's your name?' asked one.

"'You sha'n't sleep in my room,' said another; 'it's full already.'

"'He shall be my slavey,' said a bigger boy who was passing; 'and

let's make him fight ———: we've not had a fight for a month, and new boys always must show the stuff they're made of.'

"The usher on duty had naturally gone out for a few moments, to refresh himself after the hard day's teaching, and all government was at an end. The fight accordingly began; my small opponent and I were of course so utterly opposed to this trial of strength, that we fought with but small energy, and our exertions were mainly confined to not hurting one another at all. This was considered a very unsatisfactory state of matters by the boys, who wished to revive the gladiatorial combats of Rome among the new boys of Elm-house; therefore sundry pushes and blows from third parties quite made up for the small punishment each of us received from his opponent.

"In about twenty minutes the footsteps of the returning usher were heard, when every one at once assumed an extremely uninterested and nonchalant look; and the usher, seeing me crying, but every one else conducting themselves with extreme propriety, came up and kindly inquired what was the matter. The notion had been duly instilled into me that on no account was I to tell tales, and the first well-defined deceit or direct untruth which I remember to have been guilty of was answering Mr. Rush with the usual school-boy reply,—'Nothing.'

"Somebody wrote a humorous essay the other day on the two words 'Never mind;' an equally witty composition could easily be made of the answer 'Nothing.' One of the bottle-holders in the late encounter seemed to be troubled with no such thin-skinned scruples, as he boldly volunteered the remark, 'Oh, Mr. Rush, don't mind him: he's crying because he is a new boy.' I remember remarking once to a friend who was stigmatizing the moral feeling of public schools as low, that I had been two years at Harby before I heard a deliberate lie told to a master, and that for 'two years' he might read 'one hour' as my experience of private schools."—Pp. 16—18.

It must be admitted that the usher department is the vulnerable point of private schools. No man that can possibly better himself remains many years the usher of a school. From the days of Oliver Goldsmith to our own, the school-usher's has been a hard lot. Hard-worked and ill-rewarded by his principal—too frequently hated or despised by those amongst whom he toils—what man of sense or energy will long continue the drudge of a private school? Able and excellent men, we know, sometimes spend a year or two of their lives in this way, when gathering a small capital to begin an establishment of their own; or young professional men, seeking employment and some remuneration for it, while their beard is growing. But these are happy exceptional cases. The professional usher was, in our school days, a person marked for his office by helplessness, vulgarity or brutality, sometimes by all. During a six years' residence in a large school, we remember but two or three, out of as many dozen ushers, who were competent intellectually and morally to teach and superintend the sons of gentlemen. Some we remember, after the lapse of forty years, with unspeakable disgust. The reminiscent of Elm House says on this subject:

"We had many ushers during my short stay at Elm-house. I have found, in after life, that when people change their residences or their servants often, it is supposed that something is wrong. Judged by this criterion, the ushers must have been bad ones—or something must have been very rotten in our state; for no one stayed longer than one or two years: indeed, five or six changes took place in the year which comes into my history. Even were my recollections more lively, I cannot spare space to describe the Frenchman, who ran away from '*les Barbares qui m'avaient volé ma perruque*;' the German, who had at least the consolation of the largest pipe and the worst tobacco I ever smelt; or the poor student, who remained but a few weeks: the last has perhaps hardly recovered yet from the treatment he met with; and he will never forget those long weeks at Elm-house, even if he live till all other recollections have faded away."—Pp. 23, 24.

The propensity of boys to tyrannize over their juniors, Mr. Melly admits to exist in all schools; but he vindicates the monitorial system of public schools, as tending towards, if not actually affording, the maximum of protection and the minimum of persecution, and represents private schools as being just the reverse. In the latter, changes are frequent; few remain beyond the age of sixteen; there is not the same restraining element of public opinion in the pupils, to uphold what is good and noble, and keep down what is dishonourable and cruel. Many of the objections to the private-school system only partially apply to those schools of which the number is so small that the principal can himself take the entire superintendence, and where the discipline is not materially different from that which prevails in a large family. The volume represents the sufferings of the reminiscent from the ill usage of his elders as getting worse and worse:

"The bullying had increased; the persecution became intolerable: it must come to an end. At first, months ago, full of pluck and courage, I had rebelled and been defeated; I had endured, supposing that next half year I might grow stronger, that such and such a one was going to leave, that anyhow, as an older member of the school, I should be less a butt and fag to those above me, who would then find others newer and younger to tease instead of me. Alas! next half brought no change for the better: my strength had only increased in the same proportion as that of others, and I found that education had done its work even at Weston. The mantle of my oppressors had fallen on worthy shoulders; so few new boys came that I was still a new boy, and so many of them were older than I, that I was still one of the youngest. My courage had died within me, and was hardly sufficient to defend me from the attacks of those even smaller than myself. Every now and then, exasperated at being held down and tickled by numbers, or at being tied up and thrown stones at, I would become strong in passion, and, forgetting that discretion was the better part of valour, would rush upon my tormentors, and strike them indiscriminately with anything I had in my hand at the time, in any part of their bodies I could reach.

"At Weston, it was unavailing to show courage, and quite useless to exhibit fortitude or pluck: the qualities were so rare that they were

not understood, and so little known that they were unappreciated. The feeling of men, and of public school boys, who applaud the feeble endeavours of the weaker party, even if they do not aid them—the 'go it little 'un!' sentiment, which, loudly echoed by the surrounding crowd, at once unnerves the big boy, and puts fresh spirit and new strength into the smaller combatant—such feelings were not in existence among the circle who made my life unhappy then: Weston was a place the very recollections of which, as David Copperfield said, are 'to be run past at night.'"—Pp. 56—58.

The catastrophe is at hand; the persecuted boy runs away, and, though quickly followed and taken back, soon after quits for ever the scene of his persecution.

After a short interval, necessary to enable him to recruit health and spirits, the youngster went to Harby (Rugby we suppose to be meant).

"It was no small advantage to me arriving as I did in the midst of all the regular work, and in a house which was perfectly settled and organized; and I should always endeavour to send any boy to a public school in the middle of the half-year. In the first place, much consideration was shown to me as a new boy (rather a rarity at that time of the year), and it was nearly a fortnight before it was discovered that I had never been allotted to one of the monitors as a fag. I was quite surprised to find how much I had been left to myself, and what perfect freedom and independence the life seemed to be, after that of Elm-house. Of course I soon began to presume upon it, and received my first good licking for refusing to say what my name was, in the first place, and for inquiring the name of my persecutors, in the second. After that, I got a character for great impudence and 'cockiness,' and was generally kicked and cuffed about half-a-dozen times daily; sometimes for real offences, but oftener on account of the reputation I had made for myself. In school I was also somewhat persecuted; though I put a stop to a good deal of teasing by volunteering to fight one of my enemies: by showing an immense amount of courage, which I did not feel, I induced my adversary to decline the challenge; which news, when I heard of it, gave me, I am sure, much more satisfaction than it did him. The lessons were just enough to make the playground a happy holiday; and, though I can't plead guilty to learning much Latin and Greek during the first quarter of my stay at Harby, the progress I made in my appreciation of and love for idleness was prodigious. The attacks on my study in the yard, alluded to in the last chapter, though they did not occur every night, nevertheless indisposed me to remain in my study; so I gradually abandoned it, and began to lead a vagrant and unprofitable, if not an unhappy life: rambling from study to study, interrupting others in their work, or lying on a bench before the hall fire, wishing prayers and bed-time would hurry themselves a little.

"The præposters took a great deal of trouble at this time to put down all bullying and persecution, especially among the younger and new boys; and if they were not perfectly successful, at all events they made some most valuable rules and set on foot some admirable schemes, many of which never fell into desuetude, although some were only put in practice during that half-year. In this way I was specially protected,

and perhaps suffered less than any boys who came afterwards; certainly incomparably less than those who came long before my time, to judge by the legends which were handed down among us as authentic. One of the new plans they adopted was extremely valuable, though it involved considerable self-sacrifice on the part of the monitors: they took it in turn to spend one evening in the week in the hall learning their own lessons, and assisting any of the younger boys who chose to come and work there; in consequence, the persecuted ones, and all whose studies were either naturally uncomfortable or made so by foreign influences, came down, and bringing their lamps and candles, spent the evening in the hall."—Pp. 100—103.

Of flogging by the master, his experience was slight and not personal:

"As I was never flogged, I cannot say if the infliction was more painful than a monitorial licking. During my first quarter at Harby, however, I once saw a flogging; it being the custom to send up two boys with the delinquent to witness his punishment: whether to strike terror into them, or to see fair play, I never could determine. Up I went into the little turrets 'consecrated to the corporal punishment of those who had come to grief,' as we had it; following the Doctor and the culprit through a small crowd of boys whose depraved taste led them to wait to see us pass, as no doubt it would in later life to be present at an execution. I did all I could by signs and grimaces to intimate to them that it was not I, but the other boy, who was going to be operated upon. It did not appear to be a very severe punishment in itself; nor did I notice any of the symptoms of moral degradation after it was over which we are now told (such cant was unknown in my school days) exist in all properly constituted minds. And yet it was very severe punishment, when the letters written home by the Doctor and the tutor are taken into consideration, and the loss of caste among the powers that be, is remembered. The view taken of it by fellow school-boys depended entirely on the cause for which it was administered; though the 'house' —that most important public opinion—was never pleased at any visit being paid by its members to the sanctum sanctorum, and it was well if no rougher punishment was visited on the unfortunate youth."—Pp. 107, 108.

Of the punishments by the præposters, a kind of police force (so to speak) of the school, consisting of the sixth-form boys, or rather young men, Mr. Melly gives a very striking account. These punishments have the name of *hall-lickings*. Mr. Melly thus describes the feelings with which he retired from the first performance of the kind after his arrival at the school:

"Oh, how relieved I was, to rush into my study, throw myself on a chair, and burst into an unrestrained fit of tears. It was the first time I had ever seen any punishment so solemnly judicial: it was so coldly and calmly administered that it had the repulsive air of the execution of a penal sentence. To my heated brain it seemed Lynch law in a chronic state; and I was almost afraid to be alone, lest any one should come in and make a long speech prior to nearly killing me. I was roused by a knock at the door, and an older boy, whom I was very fond of, entered and threw himself full length upon the sofa.

"'Well, what do you think of a hall-licking? Is it not a glorious institution?'

"'I never saw anything so horrid before.'

"'But I am sure they deserved it handsomely. What could be lower and more ungentlemanly than what they were licked for?'

"'I think they ought to have been flogged.'

"'Well, you see, the monitors did not like the responsibility of that; for the boys would have been in such a bad position if the Doctor had flogged them for stealing: the whole school would have cut them. Besides, I know the Doctor himself thought this was best.'

"During my stay at Harby, I suppose about five or six hall-lickings took place every half-year, in our house; of which not more than ten during the five years were *apropos* of fagging, or arising out of it. There were a few lickings for smoking, and two or three for being seen in suspicious localities; but the large proportion had reference to bullying: and for that odious offence against school society I cannot conceive a more fitting punishment. Regarded even by those who hold the opinion that boys ought not to be allowed the power of thrashing one another with canes, and with all the pomp and circumstance of authority, what more right and fitting than that a boy should, on being detected in bullying and teasing a boy smaller than himself, be publicly bullied and thrashed by a bigger boy than he, before the rest of his schoolfellows? Looked at from a public-schoolboy's point of view, what more constitutional than that the house should punish those who render its members uncomfortable: that the society should chastise those who commit offences against itself."—Pp. 212—214.

Mr. Melly represents self-government as the great distinction of a public from a private school, and asks why this principle, admitted in the British Constitution, is to be refused admittance into our schools. He would probably demur to the reply, because youths are not men, and want that highest wisdom which is taxed in the government of others.

"At Harby we had our monitors—a local council of forty; our public meetings—the rest of the school, being often summoned to deliberate together; our laws, made by the majority and obeyed by all; our taxes—and very heavy we found them; our periodical press, and very amusing it was.

"The Sixth form at Harby was composed of about forty of the most learned, and the oldest members of the school; many of them were almost men—none of them were younger than seventeen, and they were made fully to understand, when they entered into that class, the grave responsibility of the duties intrusted to them to perform. They were to be in the capacity of gentleman-ushers, with power to punish certain offences with certain penalties; and, in the majority of cases, without referring to the masters at all. Of course, in a matter of any importance, it would be their duty to place the whole affair immediately before the head-master of the school. In many cases they had to break with friends who were too free and easy in their observance of school rules, and who were in the habit of disregarding those which prohibited a quiet cigar by the river side, or a bottle of champagne in the bedroom feast. In all cases they were in honour bound to eschew all such practices themselves,

and to lead lives of such regularity in their studies and respectability in their conduct, as to set a good example to the school and to their houses; that they should be able to punish all offences against school discipline, without rendering themselves liable to the 'et tu quoque' retort, 'Why you do just the same yourself.'

"Their duties were numerous—they had to be constantly on the watch to prevent bullying and illegal fagging; to be in turn on duty in the schools and out of bounds; to read prayers, and keep order in their own houses; and—hardest task of all—to keep well with their schoolfellows: to be neither too lax and undignified as masters, nor too severe and arrogant as friends. And, in most cases, they succeeded admirably: the greatest favourites of the school generally became monitors, and hardly a change was apparent in their deportment and manners. If they were treated with a little more respect by the little boys, they made up for it by increased protection and greater kindness than, as big boys only, they had been able to bestow.

"To repay them for the hard duty they undertook, and to recompense them for these sacrifices they made, they were allowed to fag the younger boys: subject to certain fixed rules, and restrained by many well-known customs. Their breakfasts were made and laid out ready for them in the morning; their studies were kept clean and neat; their fires were not allowed to go out for want of fuel in winter; their flowers and plants were not allowed to wither for want of water in summer; their books were carried to and from school in lesson time; their wickets were pitched and fielded for in play hours; their tea was made, and their bread toasted or buttered, in the evening; their suppers were taken to their studies at night; and their warm water, candles, lexicons, or novels, carried up to their rooms at bed time.

"Such were the duties and such the privileges of monitors."—Pp. 231—234.

To those who are curious as to the details of a fag's duty, these pages will offer abundant entertainment. Here also he will find many witty descriptions of school jests, sick-room adventures, and the thousand other school experiences. As the volume draws to a close, the fun of its author is quenched by the strong sentiment described by the poet in the line,

"We love the play place of our early days."

The description of the parting breakfast is admirable; but the only other extract for which we have room sums up Mr. Melly's twofold experience:

"Where a large number of boys are gathered together, there must inevitably be much oppression and tyranny; it is, therefore, better freely to sanction and strictly to legalize that power which you cannot withhold from the bigger boys, by entrusting it to those who combine influence with knowledge, and age with high character. By making them responsible for its impartial exercise, and rendering it their interest, as well as their duty, to protect all who are in need of their protection, you at once enlist them on the right side.

"It has been urged that it is bad for the morals of monitors to be, as boys, entrusted with such absolute power. I reply that they naturally

possess it already, and nothing can prevent their exercising it; and that the monitorial system only places it under due regulation. In every community—be it a family or a township, a school or a nation—the strong will, the powerful intellect, the matured judgment, exert a predominating influence over the weak, the thoughtless, and the inexperienced; this superior force is not only innate, but acknowledged, and under due regulation it is beneficial to all. That system, therefore, which best provides for its judicious exercise in a community of boys, is the most salutary; and, whatever improvements may yet be made, the monitorial system seems as yet to be the best, if rightly carried out.

"On the other hand it is alleged, that the monitorial authority is so absolute as to exert a degrading influence on the minds of the fags. To which I answer, that there is not a fag at any public school, who has had any experience of the other system, who does not cling to the monitorial rule as his sheet-anchor in storms of tyranny and oppression."—Pp. 305—307.

DICKENS'S HARD TIMES.*

THERE are no occupations, innocent in themselves, which may not be redeemed from frivolity by the spirit with which we engage in them. We could almost stand up for indiscriminate novel-reading, given any amount of stupidity, provided only that there be no positive corruption of thought or principle involved in the perusal. We take up a work of fiction; it is dull, and we throw it down. But let us consider why it is dull, and the time occupied in dipping into it will not have been utterly misspent. Perhaps it has wanted the marks of a sincere and simple earnestness in describing imaginary events; the writer has not taken pains to realize to himself what he would fain make real to others; and, in consequence, his pages give us no distinct idea, beyond that of a heap of fine words having been used for no earthly purpose save to make us yawn. Or our instinct tells us, as we read, that the characters represented are such as never were, nor ever will be, in real life; that they are, in fact, monsters; and we pause to consider what faults are the usual complements of certain virtues—what dangers and temptations such and such classes of dispositions and temperaments are exposed to—by way of justification of the repugnance we feel to continuing the tale. These are but two out of many instances that might be given, of the real good that may arise from occasionally reading even a somewhat indiscriminate collection of poor novels. If the weariness produced by them lead us to think how every one should exert himself to the utmost to do well whatever he chooses to do at all, or cause us to have a deeper insight into, and conse-

* Hard Times. For These Times. By Charles Dickens. London—Bradbury and Evans. 1854.

quently a wider sympathy with, human nature, the time has not been lost. But, somehow, Mr. Dickens has managed to attract within his magic circle many readers who look askance at the generality of novels,—young men, who have no notion of dawdling over a story in three volumes, but who have enjoyed the monthly numbers of "Pickwick" to the extent of trying to become themselves a sort of Brummagem Sam Wellers; grave, thoughtful elders, captivated by the way in which social reforms were advocated—we cannot say, discussed; while every heart that was Christian in more than name, gave a welcome to the delightful "Christmas Carol." This large circle were all, at first, too much carried away by the new and varied powers displayed, to be critical; but since they have sobered down enough to be judges as well as admirers, they have begun to perceive that even Charles Dickens is not by any means an equal writer; that, intermixed with exquisite pathos, with tenderest feeling, and with a fine sense of humour, are passages which, in any other writer, would repel us by their coarse caricature, their melodramatic effects, and the evident change of purpose, both as regards plot and character, which has been going on during the writing and publication of the tale.

We cannot help treating tenderly a writer who has given us such infinite pleasure aforetime; and it is almost in a whisper, as if communicating some small piece of personal bad news, that people say one to another, they don't think Dickens's last story is so good as it might be, or they are afraid he is over-writing himself. For we all know that his worst is what we could not get from any one else, and that from every chapter he writes we may learn something which no other can teach us. And therefore it is with unwilling regret that we say, we do not like "Hard Times;" and, for the same reason, we feel as if we ought to justify our opinion by one or two considerations, before going on to the more pleasant occupation of pointing out its occasional beauties.

The plan of "Hard Times" appears originally to have been, the contrast between individuals brought up in diametrically opposite ways, in order to illustrate the idea, which seems to have got forcible possession of Mr. Dickens's mind, that there is a large and increasing class of persons in England who hope to regulate and govern all things by Fact, and to discard Fancy altogether. There are two heroines chosen out; one as a representative of the imaginative, the other of "the eminently practical mode" of bringing up. But the canvass has not been large enough to represent both their careers. We get only the beginning and end of one (Sissy Jupe, the horse-rider's daughter),—which is, perhaps, as well, since by this omission we are not forced to dwell on the little circumstance of the intermediate portion of her life being spent under the same "Hard-Fact"

regulations as those which have made the other (Louisa Gradgrind) what she is. It is true that Louisa is brought up from her birth, and Sissy only from the age of ten or twelve, under this discipline; but we cannot help regretting the beauty which, we imagine, Mr. Dickens could easily have thrown over the little simple child's unconscious influence in that hard Gradgrind household, if he had chosen to tell us a little more about her, instead of giving us so much about the individuals on the other side, who are each one of them more disagreeable than the last—Tom and Bounderby without even a single redeeming touch in them, each to be hated where they are not despised, and to be despised where they are not hated. It seems to us that Mr. Dickens must have intended at first to represent each opposing side with equal fulness and distinctness, and that where the source of his failure lies is in this omission; for before the story is ended, we want some relief, some outlet into goodness. If it were not for Stephen, our faith in human nature would be weakened, in proportion to the hold which the tale takes upon us. This should not be; nor is it in Mr. Dickens's other works. There, if the bad is a little beyond humanity (as in Quilp and Uriah Heap, for instance), there is almost angelic goodness thrown in somewhere to counterbalance it.

We have hitherto spoken as if the question of Fact versus Fiction was one to be argued out to any satisfactory conclusion in fiction; this we do not imagine. Fiction may illustrate the different sides of the question, but it can never be regarded as conclusive evidence on which to form a judgment. As Mr. Dickens, however, differs apparently from us in this opinion, we must take him on his own ground; and, supposing that a purely imaginative tale could convince any of the superiority of one system of education over another, we must return to the question, Has he succeeded in his object? And we are obliged to answer, No. None of the characters seem to move naturally, but all of them as if jerked by Mr. Dickens, who holds the wires which put them in motion. They have no internal life of their own. They are wound up to utter what he wishes to have impressed on his readers. We could hardly take a stronger instance of this than where Louisa comes panting, chased by the fearful fiend of her temptation, into her father's presence—at first one fancies, as to a natural, holy refuge from her pursuer; but by and by she says, or Mr. Dickens says (speaking down below, like the showman in Punch), with angry tone, to her father:

"'Where are the graces of my soul? Where are the sentiments of my heart? What have you done, O father, what have you done, with the garden that should have bloomed once, in this great wilderness here!'"

And then she goes on,—

"'Father, if you had known, when we were last together here, what even I feared while I strove against it—as it has been my task from

infancy to strive against every natural prompting that has arisen in my heart; if you had known that there lingered in my breast, sensibilities, affections, weaknesses capable of being cherished into strength, defying all the calculations ever made by man, and no more known to his arithmetic than his Creator is,—would you have given me to the husband whom I am now sure that I hate?'

"He said, 'No. No, my poor child.'

"'Would you have doomed me, at any time, to the frost and blight that have hardened and spoiled me? Would you have robbed me—for no one's enrichment—only for the greater desolation of this world—of the immaterial part of my life, the spring and summer of my belief, my refuge from what is sordid and bad in the real things around me, my school in which I should have learned to be more humble and more trusting with them, and to hope in my little sphere to make them better?'

"'O no, no. No, Louisa.'

"'Yet, father, if I had been stone blind; if I had groped my way by my sense of touch, and had been free, while I knew the shapes and surfaces of things, to exercise my fancy somewhat, in regard to them; I should have been a million times wiser, happier, more loving, more contented, more innocent and human in all good respects, than I am with the eyes I have. Now, hear what I have come to say.'

"He moved, to support her with his arm. She rising as he did so, they stood close together: she, with a hand upon his shoulder, looking fixedly in his face.

"'With a hunger and thirst upon me, father, which have never been for a moment appeased; with an ardent impulse towards some region where rules, and figures, and definitions were not quite absolute; I have grown up, battling every inch of my way.'"—Pp. 254—256.

Surely, this is worse than being melodramatic, for it is being utterly untrue. If the terrible situation imagined had been real, would there not have been thick sobs of shame, half-uttered sentences, ending each in something so wildly revealing even to the speaker the dread secret of her heart, that she would have been checked, and not have dared to put her thought into the full shape of words? If her sin had gone further than thought, into act, she might have come, in her mad remorse, to upbraid her father; but as it was, would she not have clung to him, and claimed from him by wild caress, if not by imploring words, protection from herself? We doubt whether she would have come to him at all—a creature so self-contained as she has hitherto been; but if she had, she would have forced from him the sanctuary of a blessing by mute, eloquent, passionate action, rather than by vehement words. Of that we feel confident.

Were we disposed to notice minor faults, we should have to take great exceptions to the mode of speech that is put into the mouths of some of the humbler characters; which has led many, we know, who are familiar with the Lancashire dialect, to ask whether it could really have been this at which Mr. Dickens was aiming. That dialect is so peculiar, and has even in its

rudeness so much of nicety, that none but those who are to the manner born can hope to use it freely and appropriately; and, in affecting it, we fear we should have to say of him, with greater reason than Ben Jonson said of Spenser, "he hath writ no language."

From the decided opposition of judgment and opinion with one whom we honour and love as we do Mr. Dickens (the grounds of which we have merely suggested, and taking for granted that our readers are acquainted with the story), we turn with delight to the episode of Stephen and Rachael. How exquisite it is! The deep tenderness of both their hearts evinced in their conduct towards her who is, in fact, the only obstacle to their greatest happiness;—the purity thrown over a situation which to any but the pure might have been as fraught with what is bad and dangerous as are any of the French novels;—the holiness which this self-control gives to the pitiful death-scene, when there is no outbreak of passionate sorrow, but deepest grief, and profoundest faith in God, the Ordainer of all, made manifest!

"Though he lay quite motionless looking up at the sky, he smiled and said, 'Rachael.'

"She stooped down on the grass at his side, and bent over him until her eyes were between his and the sky, for he could not so much as turn them to look at her.

"'Rachael, my dear.'

"She took his hand. He smiled again and said, 'Don't let 't go.'

"'Thou'rt in great pain, my own dear Stephen?'

"'I ha' been, but not now. I ha' been—dreadful, and dree, and long, my dear—but 'tis ower now. Ah, Rachael, aw a muddle! Fro' first to last, a muddle!'" * * *

"'But look up yonder, Rachael! Look aboove!'

"Following his eyes, she saw that he was gazing at a star.

"'It ha' shined upon me,' he said reverently, 'in my pain and trouble down below. It ha' shined into my mind. I ha' lookn at 't an thowt o' thee, Rachael, till the muddle in my mind have cleared awa, above a bit, I hope. If soom ha' been wantin' in unnerstan'in me better, I, too, ha' been wantin' in unnerstan'in them better. When I got thy letter, I easily believen that what the yoong ledy sen an done to me, an what her brother sen an done to me, was one, an that there were a wicked plot betwixt 'em. When I fell, I were in anger wi' her, an hurryin on t' be as onjust t' her as oothers was t' me. But in our judgments, like as in our doins, we mun bear and forbear. In my pain an trouble, lookin up yonder—wi' it shinin' on me—I ha' seen more clear, and ha' made it my dyin prayer that aw th' world may on'y coom toogether more, an get a better unnerstan'in o'one another, than when I were in't my own weak seln.'" * * *

"The bearers being now ready to carry him away, and the surgeon being anxious for his removal, those who had torches or lanterns, prepared to go in front of the litter. Before it was raised, and while they were arranging how to go, he said to Rachael, looking upward at the star:

"'Often as I coom to myseln, and found it shinin on me down there in my trouble, I thowt it were the star as guided to Our Saviour's home. I awmust think it be the very star!'

"They lifted him up, and he was overjoyed to find that they were about to take him in the direction whither the star seemed to him to lead.

"'Rachael, beloved lass! Don't let go my hand. We may walk toogether t'night, my dear!'

"'I will hold thy hand, and keep beside thee, Stephen, all the way.'

"'Bless thee! Will soombody be pleased to coover my face!'

"They carried him very gently along the fields, and down the lanes, and over the wide landscape; Rachael always holding the hand in hers. Very few whispers broke the mournful silence. It was soon a funeral procession. The star had shown him where to find the God of the poor; and through humility, and sorrow, and forgiveness, he had gone to his Redeemer's rest."—Pp. 321—324.

In the two extracts which we have made, we have given, to our minds, the worst part as illustrating the faults, and the best as shewing the quiet beauty which no living writer can reach, save only Charles Dickens. And from hearts touched and softened by the last, we sincerely wish him a blessing!

CORRECT COPY OF A LETTER FROM JOHN LOCKE.

In the Appendix of Mrs. Thistlethwayte's recently published "Memoirs and Correspondence of Dr. Henry Bathurst, Lord Bishop of Norwich" (a volume of which we have been compelled to delay an intended review), we are gratified to find a copy of the letter of John Locke which we printed in the C.R., Vol. VIII. (1852), p. 361. In the remarks which we prefixed, we intimated our suspicion that the transcript was inaccurate, and we specified one passage, "resurrection of the God of Love," as quite incongruous with the known theological views of the illustrious writer. The copy now printed from the MS. of the late Joseph John Gurney, shews that our suspicion was correct. There are, indeed, so many inaccuracies in the letter as sent to us, that we have no choice but to give it now correctly. The interest of the letter is enhanced by the circumstances under which it was written. It appears that Locke accompanied William III., who went incog., to a Quakers' meeting. The impression made on the mind of Mr. Locke was so agreeable, that he put aside his objections to a female ministry. The letter was addressed to Rebecca Collier and Rachel Bracken, and was accompanied by two papers of sweetmeats.

Gray's Inn, Nov. 21, 1696.

My sweet Friends,—A paper of sweetmeats by the bearer, to attend your journey, comes to testify the sweetness I found in your society. I admire no converse like that of Christian freedom, and fear no bondage like that of pride and prejudice. I now see acquaintance by sight cannot reach the height of enjoyment which acquaintance by knowledge arrives unto. Outward hearing may

misguide, but internal knowledge cannot err. We have something here of what we shall have hereafter, to "know as we are known." This we, with other friends, were at the first view partakers of; and the more there is of this in life, the less we need inquire of what nation, country, party or persuasion our friends are; for our own knowledge is more sure to us than another's. Thus we know when we have believed. Now the God of all grace grant that you may hold fast that rare grace of charity, and choose that unbiassed and unbounded love, which, if it decay not, will spring up mightily as the waters of the sanctuary, higher and higher, until you, with the universal Church, swim together in the ocean of Divine Love. Woman, indeed, had the honour first to publish the resurrection of the Lord of Love—why not again the resurrection of the Spirit of Love? And let all the disciples of Christ rejoice therein, as doth your partner, JOHN LOCKE.

THE LATE REV. WM. TURNER, JUN., ON STEAM NAVIGATION.

SIR,

THE following passages of private letters from my late uncle, the Rev. William Turner, Jun. (of whom a memoir recently appeared in your pages), have just been kindly supplied by his correspondent, Morris Pollock, Esq. They may be interesting to those who knew him personally, as illustrating the scientific and mechanical turn of his mind at an early period of his life, and the intelligent and lively, but unambitious and disinterested, eagerness with which he predicted in his youth, as he contemplated in his later years, the practical applications of science so characteristic of the past half century. As an illustration of later date, I may take the opportunity of mentioning a favourite speculation with him in more recent times, as to the feasibility and economy of communicating steam-power to machinery, at considerable distances and in various directions, by means of compressed air in pipes, setting in motion a simple air-engine wherever the power was wanted; thus dispensing with cumbrous and costly intermediate gearing, and yet avoiding the necessity of a separate steam-engine.

The extracts may not be without interest also to general readers, as illustrating the rapid progress made in steam navigation since the days of his youth; what was then a subject of speculation and inquiry, being now realized as one of the most familiar, though still progressive, applications of science to the multiplication of man's powers and resources. Fulton's experimental steamboat was launched on the Hudson in the spring of 1807. The commencement of steam navigation on the Clyde by Henry Bell was some years later, and in England later still. It was not, I think, till 1815, that the first steamboat plied on the Mersey.

Toxteth Park, July, 1854. JOHN ROBBERDS.

Extracts from the Rev. William Turner's letters, when a youth of 18, to Morris Pollock, Esq., dated August, 1806, and February, 1807:

"In the course of my reading on this subject, I have been led a good

deal to cast my eyes upon the rapid progress which the States of America are making in power and population. I have just been meditating on the map of the United States, and have amused myself with forming airy, visionary speculations on the future state of that vast continent. You would have laughed to see with what profound meditation I contemplated the various aspects of the country, its mountains, plains, lakes, rivers, &c., and parcelled out these immense territories into imaginary empires, kingdoms and republics. So solicitous was I for the future prosperity of these States, that I have actually been making drawings of a vessel upon a new construction, to be navigated against the currents of their great rivers by the force of steam: in such particulars did I interest myself."

"Your idea of the application of steam in the navigation of vessels against a current, almost exactly coincides with the schemes I had formed. There would undoubtedly be a difficulty in managing the fire in rough water; but as it is chiefly in river navigation that the scheme would be adopted, this difficulty would seldom arise to any formidable height. We must allow, too, you know, for a very considerable improvement which before that time will have taken place in the construction of steam-engine furnaces. Besides, the power required will seldom be such as to require a fire of any great magnitude. However, we may safely allow the Americans to shift for themselves; I shall never demand a patent for my new construction."

BRITISH AND FOREIGN SCHOOL SOCIETY.

Sir,

May I be permitted publicly to thank you for the clear and succinct statement, inserted in your last Reformer, of the flagrant misappropriation of the funds of the Borough-Road School; for I think a more shameful piece of chicanery is not to be found among the various perverted trusts which cast such obloquy on our National Church, and of which Dissenters frequently complain.

I have often wondered at the apathy of the Unitarian body on this question; but I attributed it, in some degree, to the matter not having been clearly understood. Your statement, my dear Sir, will prevent this for the future; and I hope that, having the two high legal opinions against the acting Trustees of the above-mentioned School—supported also as it now is by the expressed sentiments of Lord Brougham—the British and Foreign Unitarian Association will in good earnest seek the legal redress obtainable in this case; or if the question does not come within its sphere of operation, that our London congregations—as their proximity renders it easier for them to do it than for more distant ones—will form a joint Committee of some of their active members to bring this question to an early issue. To do this, appears to me to be our bounden duty towards the cause of religious liberty in general.

Chichester, Oct. 4, 1854. John Fullagar.

[We have received from another correspondent an offer of £10, as a subscription to a fund for enforcing Unitarian rights from the Trustees of the Society.—Ed. C. R.]

CRITICAL NOTICES.

Life and Death; or the Theology of the Bible in relation to Human Immortality. Three Lectures, by J. Panton Ham. Second Edition. Pp. 159. 1851.

Attention is called to this book, not only by the subject of which it treats, but especially just now by the interest attaching to its author, as one very recently added to the number of the ministers of the Unitarian denomination, and now occupying one of the most important positions amongst us. If the information we have received is correct, that Mr. Ham has referred to this work as a fair representation of his *present* opinions, it will be an additional reason for our perusing its contents with peculiar interest, and the remarks we have to make upon them will not appear ill-timed.

The first question with every theological reasoner must be, to what kind of proof shall he appeal in support of his assertions? On this point Mr. Ham leaves us in no uncertainty.

"These Lectures suppose the Bible capable of answering the several questions raised in them. They appeal exclusively to the Scriptures, as their sole criteria."—Preface, p. vi.

"I desire to adhere closely to the word of God—to take this word as the infallible instructor in all the matters of our religious faith and practice. It is not with human opinions, whether right or wrong, that I desire to have to do,—although these must, of necessity, be occasionally referred to,—but with the plain and authoritative teachings of God."—P. 4.

Other passages contain spirited protests against the "many Popes" of Protestantism, and earnest exhortations to unprejudiced and candid consideration of the teachings of the Bible.

With all this every Unitarian will, at first sight, sympathize; but experience has taught us that "founding religion on the Bible" may mean two very different things. It may mean receiving the life and teachings of Jesus Christ, as we learn them from the Gospels as a whole (not from any detached passages), as the source of our religion, and using all the rest of the Scriptures as suggestive and edifying, but not as authoritative; or it may mean, using every sentence, and every word even, of Scripture as our religious teacher, on the ground of verbal inspiration. It appears to be according to the second method that Mr. Ham uses the Bible, although he nowhere formally states his theory concerning it; and it is our duty, before noticing the main purpose of the book, to offer an expression of decided dissent from the *method of proof* which is employed. The first lecture, for instance, on "the Edenic Dispensation," is founded in great part on the account of the "creation and fall" in Genesis. To those who consider these chapters as entirely allegorical, and who are familiar with the fragmentary character and uncertain origin of this book, this proof must be entirely without weight. But a yet more trivial verbal style of argument is sometimes employed. In proof, for instance, that immortality is not the inherent possession of man, the passage is quoted, "God breathed into *his nostrils* the breath of life," as suggesting that the tenure of life, far from being eternal, is temporal and precarious (p. 10). By arguments of a similar kind, derived mostly from Gen. iii., it is attempted to prove (in the first lec-

ture) that man was created by God mortal, in the fullest sense of that word; that he was promised immortality *if* he were obedient; but not being obedient he lost the chance of this blessing; and that all his descendants to the time of Christ were therefore strictly mortal. It is carefully guarded against that we should suppose there is any *guilt* inherited by Adam's offspring; we only receive by our descent from him a *loss* of the privilege of immortality he might have gained for us.

The second lecture, on the "Christian Redemption," is intended to support the theory that, in addition to other blessings, one great purpose of the life and death of Christ was to confer on all who believe on him the gift of immortality. The proof adduced of this is taken from all parts of the Scriptures, but is still of a purely textual character; and, as is generally the case with such arguments, sometimes it is insisted that a text shall be understood as strictly literal,—sometimes a figurative explanation is admitted when this is required by the argument.

The third lecture, on "the Future Retribution," propounds the doctrine that the wicked will receive a most severe punishment after they leave this world, and then will cease to be; while the true Christian, and he only, will have life eternal. In this chapter occur some of the usual arguments against "eternal torments."

As has been already intimated, the most noticeable part of this book, as coming from one now identified with Unitarians, is his indiscriminate quotation of Scripture. By such a method of selecting a text here and a text there, up and down the Bible, without any regard to the origin and history of the several books, and of laying stress on the *terms* of the Hebrew writers, we undertake to prove from the Bible *any* doctrine whatever. Such a method of using the Scriptures cannot result in any satisfactory conviction to minds accustomed to the investigations of modern criticism as to the relative value of the several parts of the Scriptures, nor does it at all accord with that discipleship to the spirit rather than the letter, in which we have been wont so frequently to rejoice.

With regard to the fundamental question of the book, Is man an immortal being, or is immortality conferred on him by a new act of creative power? we cannot enter into any detail of arguments. The previous question of material or immaterial has first to be answered; and probably on this, in many cases, depends the opinion formed in relation to immortality. But even the materialist does not necessarily agree with Mr. Ham's doctrine,—a doctrine which seems strongly opposed to many of our most deeply-rooted feelings and natural instincts, —which may be combatted by many texts of Scripture, and which is beset with difficulties in regard to the character of God, only less than those attaching to the belief in "eternal torments."

The same may be said in relation to Mr. Ham's modified view of the Atonement. To regard the death of Christ as conferring eternal life on all who have faith in him, while all others live only for a season, may be less objectionable than to believe that Christ's mission is to rescue a small minority from the fires of hell to which the majority is doomed; but it is very different from the faith in a Universal Father, equally the Friend of all his creatures, and finally bringing all, of every age, country, sect and party, to a state of purity and virtue and consequent eternal happiness.

The Quarterly Review. No. CXC. September, 1854.

The irregularities of publication in our older Quarterlies may lead hereafter to errors. The title-page of Vol. XCV. untruly tells that the numbers of which it is composed were published in June and September. For September, read October. The number is varied and entertaining. It opens with an array of facts, which must have cost no little industry and some influence, too, to collect, on the London Commissariat, describing how the daily food wants of the multitudinous inhabitants of the metropolis are supplied. It is amusing to see how complete the change which has come over the spirit of the dreams of this once sturdy Protectionist journal. It eulogizes the workings of unrestricted competition, and cries out lustily against the monopoly in respect to fish and coals, still partially exercised in London by its unreformed corporation. Antiquarians will find a charming article on Church Bells. Architects will read with satisfaction, or otherwise, the essay on the present state of their art in England, according to their agreement in taste with Sir Charles Barry, whom the reviewer considers the Wren of the age. Geologists have their taste remembered in an instructive article on Siluria, served up in the pleasant style of conversational eloquence with which the Geological Section of the British Association has familiarized us. In the department of literary biography, the No. is rich, the subjects being Oliver Goldsmith and Samuel Foote. Were it not for a Tory growl or two in an article on the House of Commons and Law Amendment, we should think that the Quarterly, wearied of being on these subjects always in the wrong, and finding its prophecies constantly shamed by the result, and its principles discredited by the intelligence of the age, had forsworn politics. Without concluding that the House of Commons as at present constituted is incapable of transacting the business of the country, it insinuates a doubt whether it can, without many changes, so discharge its high duties as to retain for constitutional government the respect and affection of the people. Theology is not forgotten in this No.; and a reviewer, lively in style, intelligent and not illiberal, awards to Messrs. Rogers and Francis Newman the praise and blame to which he conceives them respectively entitled in the controversy of which the "Eclipse of Faith" forms the basis. The reviewer happily enough observes, that "Mr. F. Newman, like his more celebrated brother, is a disciple of the logic of difficulties. The former has been led to Deism, the latter to Romanism, by the same bias of understanding, differently modified in the two cases by a different moral constitution. Each brother alike is irresistibly impelled to reject creed after creed, as he discovers in each some difficulty which he cannot solve; but neither of them will acquiesce in the absolute scepticism which is the only logical result of their principles." We do not, with respect to one of the brothers, feel assured of the correctness of the latter observation. The descent in infidelity has been alarmingly rapid. Will it eventually remain above the abyss of Atheism? The reviewer properly enough describes Mr. Francis Newman as retaining the sentiment of religion without its form:

"The principle which he assumes throughout is, that his individual consciousness is the standard of religious truth. He agrees with those Greek philosophers who held that 'Man is the measure of all things;' only that, in practice, he restricts Man to Newman."

The reviewer argues strongly against the sufficiency and safety of the inward light on which so many now-a-days, believers as well as unbelievers in other revelation, profess to rest.

"The faculty of 'spiritual insight,' which is, according to Mr. Newman, man's only religious guide, has led its votaries into tracks diverging through all the points of the compass. It has created such Divinities as Kali, the Goddess of the Thugs, and has seated incarnations of lust, envy, murder and every conceivable crime, in the miscellaneous crowd of its Pantheon. * * * Nor need we refer to barbarous nations, or uncivilized epochs, to prove the fallibility of the immutable morality of insight. In modern times and in civilized countries, there is a wide discordance among those who reject Christianity, not only on religious, but also on moral, questions. On such points as pride, revenge, chastity and slavery, there is the strongest diversity of sentiment between Rousseau, Voltaire, Paine, Compte, George Sand, Mr. Parker, Mr. Carlyle and Mr. Newman. Yet each of these writers has as fair a claim as any of the rest to consider his own 'insight' infallible. Hence most men would conclude, as Socrates did of old from similar phenomena, that an external revelation would be far from useless."

With much force of logic, the reviewer, following up Mr. Rogers' arguments, crushes Mr. Newman's attempted demonstration of the impossibility of an historical religion. We are glad to see the statement, so fatal to the vulgar theory of plenary or verbal inspiration, that the possibility of mistakes in Scripture "*is now so generally admitted*, that it is acknowledged in the standard educational works of orthodox divinity." Very truly, the reviewer adds,

"It is surely very dangerous to maintain that *historical* infallibility is essential to the inspiration of the scriptural writers. This belief, if unfounded, exposes the faith of its votaries to tremble at every German commentary, every scientific treatise, and every fresh discovery of Egyptian hieroglyphics, and it is but too likely to bring them to the conclusion which Mr. Newman draws from the same premises."

On Mr. Newman's extraordinary attack on the moral character of Jesus Christ, the reviewer comments with grave severity, ably enforcing the views on this matter propounded by Mr. Rogers. But however severe these censures upon Mr. Newman are, can any Christian believer, however large his candour and however latitudinarian his views, regard them as *undeserved?*

The Edinburgh Review. No. CCIV. October, 1854.

The first article of the No. just out is on "Vestries and Church-rates," which, if intended to aid the settlement of this vexed question, is somewhat wide of the mark, distinguished as it is by a tone of insolence towards Dissenters that would have fitted it well for the pages of the *Quarterly*.

"While we deny the 'injustice,' we fully admit the impolicy of imposing the church-rate on Dissenters. The continuance of the impost encourages a very offensive species of humbug. It creates a corps of hypocrites who profess to believe, not merely that church-rate is unjust, but that it is sinful to pay it, and who convert these scruples of conscience into a profitable stock-in-trade. To say that such scruples are ridiculous, is saying less than the truth."

"We find it hard to say whether the *church-rate martyr* or the *vestry patriot* be the more offensive product of the agitation which feeds them both. The two are essentially of the same genus, but of different species. The

'martyr' is sleek, silent and oleaginous; the 'patriot' is dapper, noisy and hirsute. The martyr wins notoriety by ostentatious endurance, affects to shrink from fame, and blushingly bears honours thrust upon him; the patriot forces himself by storm on the notice of his fellow-citizens, spouts at parish meetings, canvasses municipal wards, and is a conspicuous correspondent of the provincial press. He is usually a pert and pushing tradesman, with a glib tongue, a brazen brow, and leathern lungs. He has probably quarrelled with the churchwardens about a seat in church, or has been refused the place of clerk or sexton by the parson; and has thereupon turned a zealous Baptist, and resolved to show the Church how dangerous an enemy she has made. The 'martyr,' on the other hand, is rather obstinate than pugnacious, and acts more from calculation than from spite. Both heroes often meet at last in the county gaol, but quit it by opposite roads. The church-rate martyr entered it because he would not pay, the vestry patriot because he could not. The former leaves it with affected lamentation, that the friends who paid his rate should have bowed the knee to Baal; the latter emerges joyfully insolvent, exempted by operation of law from the necessity of satisfying his creditors."

To get rid of the "domination" of such Dissenters, to which, by their being forced contributors to ecclesiastical funds, Churchmen are now sometimes subjected, and from no sympathy for Dissenting feeling on the question, this writer is willing to consent to the "abolition of church-rates in their present form."

"We would recommend that every dissentient should have the right of claiming the repayment of his church-rate, in the same way that those possessing less than £100 a-year can now obtain restitution of their income-tax. For this purpose, printed forms should be supplied on application; and in these forms we would not even require from the claimant a statement of nonconformity, but simply a declaration that he *conscientiously objected to the payment of church-rate*, which should be signed by the applicant and witnessed by two ratepayers.—A list of those who had claimed this exemption should be annually printed, and they should be thereby deprived of their claim to seats in church, and of their right to vote at the election of churchwardens."

We fancy such a settlement of the question would be little more acceptable to Dissenters generally than the system which now prevails. The most earnest opponents of church-rates are those who deny the right of the State to interfere at all in matters purely religious; they could hardly be expected readily to consent to have themselves, as Mr. Bright expressed it, "ticketed" and "labelled" in order to get back a paltry sum, the *amount* of which is not the sorest part of the grievance. A much simpler process naturally suggests itself. Why, if in some shape or other Churchmen must have their church-rate, and are yet willing to exempt Dissenters from its payment,—instead of the round-about mode here proposed—first taking from the Dissenter and then giving back what was taken,—why not limit the rate, in the first instance, to Churchmen alone—to those who shall give proof of their Churchmanship by an open avowal of it and their readiness to pay for it? If there need be any publication at all, why not confine the list to those who may "*claim* a seat in church" and the "right to vote at the election of churchwardens"? The machinery would be so much more simple—the result, to all parties, we should hope, so much more satisfactory! Churchmen, acknowledging the right of the State to interfere in religious affairs, would be interfered with; Dissenters, disputing the right, would be let alone. Mr. Gladstone does "not believe there would be ten Dissenters

more or less in the country, in consequence of the exemption of Dissenters from the payment of church-rate." Our plan would fairly test the soundness of his conviction. And in this way we might possibly arrive at a more satisfactory result as to the relative strength of Church (real as distinguished from merely nominal Church) and Dissent, which even the Census returns seem to have left somewhat uncertain. The Bishop of Oxford insists that justice has not been done to the Church. We think some of the Rev. Prelate's doubts might very likely be removed, if the plan we venture to suggest, as an amendment on the reviewer's, were fairly carried out.

"As a proof how exaggerated are the common statements of the extent of opposition to church-rates," the reviewer quotes Dr. Phillimore, who in a late debate informed the House of Commons that "from two returns which he had recently obtained, he found that in the Archdeaconry of Middlesex and London alone no less than 59 church-rates had been made, in many cases without opposition, since the date of the Braintree case [i.e. since last winter]." Dr. Phillimore might also have informed the House—as no doubt he would, had he been aware of the fact—that some, at least, of these rates were obtained on the clear understanding that they would not be enforced against any one objecting to pay. On the eve of a church-rate meeting, we have known a communication to come from the churchwarden, pledging himself that the rate should *practically* be a voluntary one, if the "opposition" would only allow it to pass quietly. We fear this statement may unsettle the reviewer's faith in churchwardens, who, he tells us, "are *sworn* to enforce the rate against defaulters." It may teach him that Catholics are not the only persons who can give a wide latitude to their interpretation of an oath, nor Dissenting consciences the only ones that are *accommodating*. The non-enforcement of church-rate has for years been the practice in various parishes. Parties are assessed—applied to for payment—neglecting to make it, are summoned before a bench of magistrates—when, not making their appearance, there is an end of the business. These church-rate sessions are in truth, in many places, a mere idle form, answering no earthly purpose beyond serving as a pretext for justices and churchwardens to enjoy a good dinner—paid for, of course, out of the rate they have judicially assembled *not* to enforce. Only in *favour* of the Quakers is any departure made from the usual practice. Known to be quiet, easy people, who will make no noise, they alone are selected for the honour of pecuniary martyrdom to a Church dishonoured by officials mean-spirited enough to attack the unresisting, but lacking the courage to come in contact with any likely to shew signs of resistance!

One important object which the reviewer contemplates by relieving Dissenters from the payment of church-rate, is to shut them out from the parish vestry and from taking part in the election of churchwarden. Strange persons, it would seem, sometimes now get appointed to this office. Last year, the reviewer tells us, a London vestry selected a Jew —by no means, we imagine, wishing for the Jew's services, but anxious to clutch the fine in lieu of them. Could a vestry of Jews have been more thoroughly *Jewish?* The worthy Israelite, however, was not to be thus caught. Appointed to the office, he actually filled it—"very much," we are told, "to the satisfaction of this very Christian parish." But the reviewer appears not to understand that a churchwarden has

important civil as well as ecclesiastical duties to discharge, and that it would be needful to effect a divorce between these before the Church could fairly claim him all to itself. The separation effected, and he invested with purely ecclesiastical functions, no Dissenter could wish to have anything to do with him. Indeed, that is the plain English of the whole matter. The Church can only avoid being unpleasantly meddled with, by ceasing herself to meddle with those whose sympathies are not with her.

The Westminster Review.

This ill-fated periodical, which has undergone more changes than any of its contemporaries, has, if report be correct, taken refuge, after its latest mishap, behind the ægis of Minerva (Marte nobilior Pallas). But under whatever proprietorship it may be, it can scarcely be less favourable to Christianity, or more habitually ignore the opinions and productions of Unitarian Christians, than it has done under its recent management. The current No. has an article on History, extravagantly one-sided and steeped in scepticism. The writer takes the ground that History is altogether valueless even as an intellectual pursuit; that it teaches no moral truth whatever; and that if it did profess to teach it, it is not entitled to credit. "History, as we read it," he says, "is nothing but a collection of anagrams, and the phenomena of life are treated in it as the letters in the child's game, which will form whatever words he pleases to connect out of them." The facts, he further alleges, have not been related as they really were; they have been coloured, distorted, misarranged, to bear this meaning or that. So far from being a science, he insists that it is a study in which certainty is impossible, in which even an approximation to the truth is at least problematical and doubtful; and he contemptuously concludes his indictment by declaring that the only use of History is to furnish politicians with sounding periods, theologians with arguments, philosophers with examples, and the idle multitude with amusement. Other men, some of them both good and wise, have borne their testimony to the moral uses of History,—such as Strada, Vertot, Bolingbroke, Priestley, Professor Smyth,—and of our own day and church, Mr. Kenrick and Mr. J. J. Tayler. It is strange if men looking at the subject from such opposite points of view, have all been wrong. That historians are human and liable to err, and subject to the bias of party spirit, is patent enough. All historians do not write on one side. The errors of one are detected and corrected by another. The stream of truth is made a little turbid by the contentions of critics; but it flows a little lower, the impurity sinks to the bottom, and the element is again clear and pure. Historians must not be studied credulously; their statements must be tested and compared. Under the influences of criticism, historical composition has improved in fidelity and accuracy. It has kept pace with the growth of the human understanding. Mr. Kenrick has somewhere well described its progress, as at first undistinguishable from poetry; then as becoming a half-epic mixture of fact and fable; and as subsequently reaching that condition when it justifies the description of Cicero, and becomes testis temporum, lux veritatis, magistra vitæ. As to the statement that History teaches no principles of morality or religion, the experience of religious men, it may be confidently affirmed, is different. The irreligious

mind will probably fix its view exclusively on the incomplete phenomena of life, which can only be cleared up in a state of recompence and retribution. From the contemplation of unpunished crimes and undeserved miseries, it may construct an argument against the existence of a Supreme Mind and an overruling Providence. Wiser men have drawn from the page of history, and from the evidence which it surely gives of the tendency of the human race to improvement, conclusions favourable to piety, and have learned to exercise greater trust in the goodness as well as wisdom of God. Mr. Macaulay speaks, in the Introduction of his History, of the effect which he anticipates from the chequered narrative on which he has entered, and anticipates that it will excite "thankfulness in all religious minds and hope in the breasts of all patriots." But against the author of this manly and pious sentiment, the reviewer whispers the calumny, that he writes history as if there were no God in the world!

The motive of the reviewer's extraordinary attack upon history and its writers, is perhaps developed in this passage:

"Religion professes to be based on facts which claim historical acknowledgment, but they are facts that, like the Grand Llama of Thibet, are enshrined in an atmosphere of sanctity which curious eyes are forbidden to penetrate, lest they be found mortal like the rest."

To coarse writers of this kind, religious fanatics give a handle. But his statement, which virtually is, that the evidences of Christianity resting on historical facts are forbidden to be investigated, lest they prove delusions and the creations of imposture, is made in defiance of the first principles of Protestantism, and of the fact, that a long series of learned Protestant writers have applied to the Christian story the customary tests of historical truth, and that intelligent believers of many Protestant sects have not forbidden, but invited, a dispassionate examination of the evidences of their faith. We shall not waste time further in considering the reviewer's characteristic argument, that more good is to be got from avowed fiction than from history.—The other articles in the No. do not particularly invite criticism.

Re-construction of the Liturgy, with Additions from Holy Scripture only; also a Preface, Review of present Liturgy, and Appendix. Addressed to Members of every Communion using a Liturgy or Form of Prayer. By Thomas Arthur Powys, A.M., Rector of Sawtry, St. Andrew, Huntingdonshire. Pp. 87. London—Hope and Co.

We recommend this little volume to all who are interested in Liturgical matters. It is the production of one who adds taste and devotional feeling to liberal theological opinions. He says, speaking of his Church,

"I hope to see her *really catholic*. *This*, Rome, under her present system, never can be, and she swears that she is incorrigible. Now, then, is the time for the Church of England. * * With respect to ecclesiastical reforms, all parties are so dissatisfied with the rigidity of existing rules, and so exhausted by their mutual conflicts, that many changes may be carried through without serious opposition, if they be only temperately designed, and not reasonably open to the suspicion of being intended to advance the views of any particular party."

"As the fence *now is*, it not only excludes those who would gladly find shelter within her precincts, but chafes and vexes those *within*, who would fain range over wider pastures and fairer fields; men who think that the general assembly and church of the first-born should be an *innumerable company*, and not limited by a shibboleth as it now is."

Elsewhere Mr. Powys gives us an inkling of the shibboleth to which he alludes, by a case put hypothetically, but well known to be founded on fact:

"Supposing I could prove—I am not saying that I can—that one of the highest dignitaries of the Church now living, had for nearly twenty years (say ten) ministered in a parish containing 800 people, and not forty miles from London, and that during *that* period he had never once been known to read the Creed of St. Athanasius: what would this prove, but that he himself had some misgivings about the Creed, or thought that his congregation would either not understand it or not approve of it? If such a case does exist, it will be a *wide* opening for the little end of the 'wedge.' This country rector, after ten or twenty years, is preferred (no matter why or how) to a very high station in the Church, and becomes a judge. Meanwhile, his place at M. or N., as the case may be, is filled up by another—an observer, at least, of the more prominent Rubrics—and on Trinity Sunday he reads the Creed of St. Athanasius. His congregation are all abroad—cannot think where he is, or what saying: some think it relates to his induction, it is so long since any one was inducted; and some, alas! are pleased to call him names, and a general disapprobation ensues. Then the Bishop's judgment is appealed to; 'Usage' is to be had before 'Rubric.' The congregation will leave the church if it is ever read again—the incumbent appeals to his diocesan—but, as it happens, the judge in this case is the very personage who for years has never read the Creed of St. Athanasius to his people, and is now to pass a judgment on his successor for so doing. Is this as it ought to be?"

Doubtless the Bishop or Archbishop referred to was painfully impressed with the conviction that he had, in Milton's phrase, "subscribed slave," and that his conscience was enslaved to the book and its rubrics. There must be times when even a mitre will sit heavily and uncomfortably on a head given to think.

Select Works of Thomas Chalmers, D.D., LL.D. Edited by his Son-in-law, the Rev. William Hanna, LL.D. Vol. I. Crown 8vo. Constable and Co.

Life of Dr. Chalmers. By Rev. William Hanna, LL.D. 2 Vols. Crown 8vo.

These are cheap editions, got up with care and neatness by the Messrs. Constable, to supply the demand amongst the less wealthy class of readers, in both England and Scotland, for the biography and works of the departed founder of the Free Church of Scotland. The name of Chalmers is deservedly honoured. He was a sincerely religious man; his mind was powerful and richly cultivated; and of his earnest philanthropy, there are sufficient proofs both in the institutions which he established and in the works which he wrote. We need not say, we have no sympathy with the harsh Calvinism which he taught. If he had taught nothing else and better than this, we believe his place even in theological literature would have been short-lived, if not wholly undistinguished. But amongst his other gifts, Dr. Chalmers had an active imagination, and by the aid of this he not unfrequently wrote and thought, as though his soul had been habitually under the influence of a gentler and more loving system of theology. From the "Lectures on the Romans," which form the first volume, we could illustrate our remark both as to the dark and painful dogmas of Dr. Chalmers' creed, and the occasional brightness and purity of his religious feelings; but we cannot at present afford space for a longer notice.

INTELLIGENCE.

THE MILL-HILL CONGREGATION, LEEDS, AND THEIR LATE PASTOR.

It is with peculiar pleasure that we give our readers the particulars of the presentation to Rev. Chas. Wicksteed of a munificent token of the affection and gratitude of the flock to whom for eighteen years he has devoted his fine ministerial talents.

On Monday, Oct. 9th, a deputation from the Mill-Hill congregation, consisting of Jas. Buckton, Esq., Darnton Lupton, Esq., and William Brown, Esq., waited upon Mr. Wicksteed at his residence, near Ruthin, Denbighshire, and presented to him a massive and beautifully-chased silver salver, bearing the following inscription:

"This Salver, with a Purse of Eight Hundred and Eighty Pounds, was presented to the Rev. Charles Wicksteed, B.A., late Minister of Mill-Hill Chapel, Leeds, by the Members of his Congregation, as a token of their affectionate regard, and of their earnest gratitude for his faithful ministerial labours during a period of eighteen years. 1854."

In the unavoidable absence of the Treasurer of the Testimonial Fund, J. H. Oates, Esq., the duty of presenting this offering to their beloved pastor devolved upon W. Brown, Esq., who spoke as follows: "I am requested, Mr. Wicksteed, by the gentlemen who accompany me on this occasion, to inform you that we have been deputed by our fellow-worshipers in Mill-Hill chapel, your late congregation in Leeds, to present to you, and to beg your kind acceptance of, this piece of plate which now lies before me, as a token of our high respect and esteem for your character, our affection for you as a friend and Christian minister, and our gratitude towards you as our late pastor. We feel that, during the eighteen years you have ministered amongst us, we have derived great benefit from your religious instructions and exhortations, and from the beautiful and heartfelt manner in which you have conducted our devotional services.—We feel, since we had the misfortune to lose you from the midst of us, that a great void has been left, which we experience every day more and more the difficulty to fill up.—We sympathize with you most sincerely in the sickness which in the prime of your days has overtaken you, and which has compelled you, though we trust only for a season, to withdraw yourself from the ministry. We hope, however, and pray, that in this retirement, amidst this beautiful scenery and in this invigorating air, your health may be restored, and your life be spared for many years of happiness and usefulness on earth. But, whether your days be few or many, we trust that, in the great day of final account, you will have many witnesses that you have not lived or laboured in vain.—We hope that this silver salver will be handed down to your children's children—an inheritance of grateful pride—an incentive to them to tread in the footsteps and to follow the example of one whose life and discourses have steadily and consistently shewn forth the beauty and excellence of Christian charity, goodness and virtue."

After the inscription was read, and a purse containing a cheque for £880 was handed over to Mr. W., Darnton Lupton, Esq., begged to assure Mr. Wicksteed that this offering was not the contribution of a few of his personal friends merely, but it was the spontaneous offering of a united congregation, who desired to express their grateful sense of the benefits which they had derived from his unwearied labours on their behalf.

Mr. Wicksteed, who had been deeply affected by Mr. Brown's address, and this expression of the sympathy and regard of his late congregation, said, that he found he must put a check upon the emotions which then filled his heart, and even avoid the full expression of those feelings which had been called forth by the beautiful and affecting words of comfort which had been uttered to him. He thanked his friends for this reiterated assurance that his work had not been in vain among them, and that those high and solemn realities of truth and duty which it had been the object of his ministry to impress upon his congregation, had found an acknowledgment in their hearts. It was in reference to the fulfilment or non-fulfilment of this desire, that his chief anxiety, as his chief happiness, had lain. It was, as they knew, with profound grief that he had parted from friends to whom

he was so warmly and with so much reason attached. It was with no less sorrow and unwillingness, they would readily believe, that he had retired, for the present at least, from that ministry to which, from the earliest age at which he could form a wish for the future, he had desired to consecrate his life. But he was each day more and more convinced that the step which he had taken was not only advisable, but necessary. With regard to their splendid present, and the most unexpectedly munificent contribution by which it was accompanied, it would be affectation in him to conceal from them how much he felt the worth of the one as a permanent memorial for himself and his children of his residence at Leeds, and how much he felt the acceptableness of the other in the circumstance of his present retirement. And he begged them to tell those friends who had sent them, and who, though then absent in the body, were present to his mind in the spirit of an affectionate remembrance, how much their generosity would contribute, as it was their intention it should, to his comfort and peace of mind, not only during the period of his enforced retirement, but in some measure also during the rest of his days. Though the extent of their generosity was a surprise to him, the thoughtfulness in which that generosity originated was no new thing to him. The present offering was in fact but the last in a series of arrangements by which his comfort and repose of mind had been promoted throughout the whole period of his residence among them. Not only by the liberality, but (a matter of great importance to a minister) by the regularity and punctuality with which their engagements to him had been fulfilled—by the assiduity and carefulness with which the officers whom the congregation had appointed for the management of these affairs, had seen that he was subject to no contingencies or delays—his comfort and happiness had been greatly promoted; so that he could truly say that, up to this moment, he had never lost a night's rest or had a day's unhappiness from pecuniary or secular anxieties. He wished to make these remarks, because he greatly desired, not only that such a principle of action might always continue the characteristic of the Mill-Hill congregation, but that their example might spread to, and be followed by, others. For he regretted to say, that it not unfrequently happened that a minister's peace of mind and religious usefulness was much injured by being made subject to unpunctuality and contingencies, against which he had no remedy, but which prevented his providing things honest in the sight of all men, and were a source of harass and distress to him. Mr. Wicksteed, after entrusting the deputation once more with the expression of his affectionate gratitude to his late congregation, concluded by expressing to his children, by whom he was surrounded, his hope that, if ever in the struggles and the trials of their future lives they should call to mind this scene among the silent mountains—this tribute of affection to their father—they might feel animated by it to discharge their duty, in that state of life to which it might please God to call them, with full heart and industry.

BOLTON DISTRICT UNITARIAN ASSOCIATION.

The autumn half-yearly meeting was held at Bury on the 5th of October. It was the first time the Association had assembled there since the completion of the new and beautiful edifice erected for the worship of the One God. The service commenced at two o'clock. Rev. James Whitehead offered the prayer and read the Scriptures. The sermon was preached by Rev. M. C. Frankland, from Matt. xx. 14—"Many are called, but few chosen." In illustrating his text, the preacher remarked, there were two great opposing principles, on one of which all religious denominations must take their stand—freedom or slavery, private judgment or dictation. Many are called to maintain the truth, and dare not. Evil influences, bribes, threats, induce numbers to profess what they do not believe. "Many are called," &c. After dwelling on the leading objects of such meetings, he adverted to the labours of our forefathers in these terms: "They did a great work in their day. Let us freely honour them for what they did, and strive, if we can, to help a little in our time in the work which yet remains to be done. It would be well for all of us often to remember, that the cause which has been transmitted to us has been for above a hundred years the refuge of some most devout and fervent thinkers from all other congregations. I know of no congregation, however small, among us, in which there are not some members who, having been

brought up among some or other of the straiter sects of our religion, have with ripened judgment, and after long and painful investigation, rejoiced to find in their connection with us that freedom, peace and comfort, which they had sought in vain elsewhere." At the conclusion of an admirable discourse, the preacher thus noticed a recent triumph of enlightened legislation: "Since our last half-yearly meeting, there have been many events in the political world which have attracted our attention as citizens, and one of great interest to us as Dissenters. I refer to the Act of our legislators admitting Dissenters to the University of Oxford. We may feel inclined to deplore the bigotry which has so long been powerful enough to prevent such an act of justice; but when we consider that at our very last meeting such an event, though within our hopes, was entirely beyond our expectations, we cannot fail to recognize in it an evidence of the advancing liberality of our age."

At the conclusion of the religious service, tea was served to a numerous party, consisting of members of the congregation and visitors from other parts of the district, in the commodious room forming the sub-story of the edifice. It was tastefully fitted up with evergreens and flowers, while the walls around the chair exhibited the portraits of some of the most distinguished professors of Unitarian Christianity. The proceedings of the evening commenced by John Grundy, Esq., of the Dales, being called to the chair. After some introductory remarks on the purpose of the meeting, and offering the welcome of the congregation to all present, the Chairman introduced the first sentiment, "The Bolton District Unitarian Association," coupled with the name of its Secretary. Mr. Baker, in adverting to its history, expressed his pleasure at hearing that its sphere of operation was to be extended, the ministers of Rochdale and Monton having intimated their wish to have their congregations included in its circle. The preachers of the day having received the thanks of the Chair for their excellent services, Mr. Whitehead and Mr. Frankland respectively responded. The next sentiment, "Unitarian Christianity," elicited some spirited remarks from Thos. Wrigley, Esq., in a speech which we regret our inability to give, comprising as it did an able exposition of our views expressed with considerable force and eloquence. "The prosperity and happiness of the Bury Congregation," nicely proposed by Mr. Whitehead, brought up its minister, Rev. John Wright, who had evidently a deep sense of the responsible duties which he had to fulfil. He was animated, however, by the thought, that as in that beautiful building which was to be the scene of his public labours, the work of education was to go on in the basement story, while religion was to be cultivated and cherished in the higher part of the edifice, so he rejoiced that knowledge was the foundation and religion the superstructure of the faith which he had to teach. Mr. Grundy, of Summerfield, followed, to respond, on behalf of the congregation, to the good wishes that had been expressed, and this duty he performed in a most able manner. Mr. Smith, of Rochdale, on being referred to as one of the new members, adverted to the efforts that were being made by his congregation to build a new chapel, and solicited sympathy and aid from all who had the power to give it. Mr. Poynting was happy to become a member of so active and useful an Association. He looked forward with pleasure, as would also his congregation, to the time when the meeting would take place at Monton. His remarks on the subject of Unitarianism were varied and striking. Other sentiments were given from the Chair, but amidst much confusion from strangers leaving for their respective trains. The Secretary announced that the spring meeting would be held at Rochdale on the last Thursday in April in the ensuing year, and that Rev. T. E. Poynting would preach on the occasion.

FRANKLIN BAKER, Sec.

PROPOSED AMENDMENT OF THE MARRIAGE ACTS.

Towards the close of last session, a Bill was prepared and brought into the House of Commons by the Members for South Lancashire and Norwich, Mr. Cheetham and Mr. Peto, and subsequently printed by order of the House, which deserves the attention during the recess of all parties interested in marriages performed according to the Marriage and Registration Acts. The Bill, for which we beg to return our thanks to the intelligent and public-spirited gentlemen who have prepared it, proposes to remove some of the defects hitherto existing in the Dissenters' Marriage Acts.

The first of those Acts was the 6th and 7th Wm. IV. c. 85, which contains certain provisions shewing, in some respects, little regard for the feelings of parties about to marry. As if to mix up Dissenting marriages with degrading matters, it requires that the officer receiving notice of an intended marriage shall transmit the notice to the Clerk of the Poor-Law Union, by whom it is to be read several times at Board meetings of the Union. If the parties live in different Poor-Law Unions, the same process has to be gone through in each. This has always been felt to be an offensive provision, unnecessary, and calculated, if not intended, to deter a certain portion of Dissenters from marrying according to their own rites.

By the Bill before us, this Act is repealed, and the mode of obtaining a certificate or licence is simplified. Notice of intended marriage need in no case be given to more than one Superintendant Registrar. The time of obtaining a licence is also hastened. It may be procured at the lapse of twenty-four hours after giving the notice, instead of after seven days as heretofore.

The lover of economy will be gratified by finding that the fee for the licence is to be one pound instead of three. The Bill, however, provides a singular increase of the fee for the marriage itself. An extra sum of five shillings is to be paid to the officer in every case in which he shall attend the marriage *in pursuance of a previous appointment.* It is not easy to see how the officer can attend the solemnization of a marriage unless by previous appointment. The enlarged fee, therefore, must be payable in every case; and this seems a hardship on the poor, who do not marry by licence, and who have no countervailing advantage by the reduction of the licence fee. Possibly this provision was inserted at the instance of some watchful guardian of the interests of the Church, who may have fancied, but quite erroneously, that a Dissenting marriage is less costly than a Church-of-England marriage, and that this consideration has abstracted fees from the clergy.

An important section of the Bill removes difficulties in the giving of the necessary notices where one of the parties resides in Ireland.

There are other povisions in the Bill that deserve consideration. On the whole, it is an important measure, and, should it be passed, little excuse will be left for the Dissenter who may hereafter marry without availing himself of the legal provisions for the relief of his conscience.

We shall be happy to receive communications, previous to the opening of Parliament, on the subject of this Bill, and undertake, if not to print them, at least to bring all suggestions that appear to be important, under the notice of the gentlemen who have prepared the Bill, whose chief object is the promotion of the religious liberty of Protestant Dissenters.

OBITUARY.

September 17, at Newcastle-upon-Tyne, Georgina Alice Rankin, aged 67, the youngest daughter of the late Robert Rankin, Esq. The decease of this estimable lady, after the illness of a few days, occasioned unfeigned sorrow amongst all who knew her Christian worth, and more especially the members of "the Church of the Divine Unity," who have in her death lost one of their most valued associates and friends. Characterized by Christian earnestness of spirit, the poor and afflicted secured her practical sympathy. In the educational institutions supported by the congregation, she ever took lively interest, and for many years was one of the most efficient teachers in the Sunday-school. In all efforts whose aim was to benefit and bless her fellow-creatures, she manifested cordial good-will. To render the church in which she worshiped complete in its details, she participated and contributed with unabated zeal. In its opening services in April last, she sincerely rejoiced, and looked forward to its recurring sabbaths with the deep feelings of Christian piety by which she was animated and prompted. The faith in Christ Jesus which she cherished, was not merely hereditary attachment to the principles of her family, but the result of personal examination and conviction. She could assign a reason for the faith she loved, when it was assailed or misrepresented. She lived its truth, felt its consolatory power, manifested its charity, experienced its sacred and hallowed influ-

ences, giving hope in life, peacefulness in the closing hour, lifting up the spirit in holy trustfulness to the Infinite One, and resting in assured belief of the blessed re-union of the obedient children of the Father in his mansions in the heavens.

Sept. 30, aged 47, Mr. Edwin Harrop, of Stalybridge.

It may not be uninstructive to give a short notice of the life and character of Mr. Harrop. He was born at Dukinfield in the year 1807. In the beginning of this century, the trade of felt-hat-making was an important branch of labour in that and several surrounding villages, and the father of Mr. Harrop followed the department technically called "napping," and brought up a large family of sons to earn their subsistence by it. Edwin, after serving his indentures to his father (as the rules of the trade then required) worked at it but a very short time; the failure of employment in the years 1828 and 1829, compelling him, together with many others, to seek out other means of obtaining a livelihood. His education while young had been very scanty; but he fortunately availed himself of the advantages offered by the Dukinfield Sunday-school, in which writing and arithmetic were taught in addition to the education usually given in such schools; and by the instruction there received, and the tastes and associations acquired through his attendance there, he was enabled to fit himself, as he thought, to fill some junior situation as clerk in a warehouse. In 1829, he spent some weeks in travelling about the country in search of such a situation; and it is painful to recall the anxieties of an unsuccessful pursuit of this description to a young man of his thoughtful and earnest mind.

After his return home, he obtained a place as clerk at a colliery, at a small salary, which he did not long hold. In 1830 or 1831, he was engaged as a warehouse hand at Messrs. Geo. Cheetham and Sons, cotton manufacturers, Stalybridge. He remained there to the time of his death, having passed through several grades of promotion to the office of confidential clerk and cashier.

It may be asked what there is in this that need be recorded. We are glad, indeed, to know that in his class of life there are many similar instances where humble opportunities well employed have produced faithful and honoured servants. But Mr. Harrop's sense of duty did not allow him to limit his exertions to the hours required at the factory. Knowing the value of education, he gratefully endeavoured to extend it to persons in his sphere of life. He was one of those who assisted Sam. Robinson, Esq., then of Dukinfield, in establishing the Dukinfield Village Library, and for the last fourteen years was annually elected the Chairman of its Committee. He contributed very largely, considering his means, to the fund for the erection of the Library Building, recently opened, and, by the time and attention he devoted to that institution, manifested his anxiety for its prosperity. Several other educational institutions of the neighbourhood had in him a warm friend, and particularly the Dukinfield Sunday-school, which received grateful acknowledgments of his indebtedness to it.

From his early youth he attended the religious services of the Old chapel, Dukinfield. Inquiry confirmed his first religious impressions. He became a sincere Unitarian, and his mind was deeply imbued with a sense of religious obligations, though he seldom spoke on these subjects even to his most intimate friends. He took a warm interest in the affairs of the chapel, and in 1841 was appointed Secretary to the Chapel Committee, which office he held to the close of his life.

Of his private charities, the writer would say nothing. He himself would not wish them to be recorded, and it is sufficient to observe that they will be long remembered with grateful affection.

His health had been visibly declining during the last two or three years, and when made fully aware of the fact, he endeavoured, by greater relaxation from his professional duties, to regain his lost strength. To some extent he succeeded in doing so, and his friends hoped that the improvement would continue. But he was seized with severe diarrhœa on the 21st of September, under which he rapidly sunk, and he breathed his last on the morning of Saturday, the 30th of September.

Oct. 3, at Manchester, in his 71st year, R. H. Rothwell, Esq.

Oct. 8, at Newport, aged 94, Mr. William Sweetingham, for nearly fifty years a much-respected member of the Unitarian congregation in that town. He was born at Burselton, near Southampton, where his father was a small

farmer. What little education he received was from an elder sister. He was brought up to the business of a brickmaker; and married Miss Fuller, of Battle, by whom he had nine children. One of his sisters married the Rev. William Vidler, the celebrated Universalist preacher of that town, and afterwards of Artillery Lane, London. He used to mention the kindness of Mr. Vidler to his (Mr. Sweetingham's) mother, whom he took to his home and supported in her age and her widowhood. When, overcome with infirmity, she would complain that she was a trouble to herself and everybody, Mr. Vidler was wont to say, "You are a great source of comfort to me; God blesses me on your account." Mr. Sweetingham went at the age of thirty to live at Brighton, and there, in consequence of his becoming a Universalist, he was expelled from the society of the Particular Baptists. Further examination led him to become a decided Unitarian. He afterwards moved to Portsmouth, and again to the Isle of Wight. The writer of this brief record was for thirty years his friend and pastor, and will ever look back with unmixed pleasure to his opportunities of intercourse with him; for he was uniformly received by him with a warmth of Christian affection which, above all other of earth's blessings, is refreshing to the spirit. And William Sweetingham's mind was of a high order, possessing great natural power of reasoning, and also of versification. Not unfrequently was he sought out by clergymen and others who wished to controvert his strong convictions of religious truth. In such discussions he perhaps delighted. His habit was to confute the arguments of Trinitarians on their own premises, by first nailing them down to their own induction that certain phraseology must of necessity bear the interpretation they wished to put upon it, and then pushing them, on parallel passages of Scripture, to inferences which were palpably untenable.

As years rolled on and bodily infirmities increased, piety and devotion became more fixedly the abiding characteristics of his mind. Long after he was able to walk to chapel, he was every Lord's-Supper Sunday brought thither in a chair, placed in a donkey-cart. And it was indeed a sight to make the Christian glad to watch the old man's countenance, as on his crutches and with difficulty he made his way up the chapel aisle. And when, during his latter years, he became totally blind, and his limbs refused to bear their burden, still the joyful realities of religion were his stay and support. The daughter who tended him, and who was affectionately attached to him, was stricken by cholera and died; but all, he felt, "was right, was well, for it was ordered by Infinite Wisdom and Love." He used to say "that all his sorrows were past—that he lived more in the future than the present, more in the thought of what heaven would be, than what earth had been." And it was well that he could do so! for his ears became indeed dull of hearing, and it was at times only, when each word was pronounced distinctly in his ear, that he could catch the sound. Still his mental vigour scarcely abated, and his warm affection glowed to his fellow-worshipers, and to those who spoke to him of heaven and its bliss. And a visit to the cottage of the decrepid, the sightless old man, ever left a vision of happiness on the spirit, which is rarely impressed even in the homes of the youthful, the healthy and the opulent. Almost to the last he delighted to have some favourite chapter of the New Testament read to him, for his knowledge of Scripture enabled him to follow even when the words very imperfectly reached him. He would say, "Read me the Saviour's own words—they are best;" and the simple earnestness with which he took up and repeated the fervent exhortations and joyful promises of the Word of Life, were at times overpoweringly touching. Never will his attached pastor forget his last visit to him—though he dared not *tell* him it *was* his last—when he dwelt with animated fervour on the Saviour's declaration, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish." He has passed away, but it is to his blissful rest, and we cannot mourn for him. And now we are tempted to say,—Christians! why, O why do you not all secure such happiness? All else may fail you at the last, but that must ever abide.

Mr. Sweetingham was borne to the grave by members of the congregation, and the Rev. J. C. Woods preached his funeral sermon the following Sunday, from Ps. xviii. 2. E. Kell.

Oct. 21, at Lewes, at the house of her father, Rev. H. H. Piper, Frances Elizabeth, aged 46, wife of George Elliot, late of St. Helens, Lancashire.

MARRIAGES.

Aug. 3, at Monton, by Rev. T. E. Poynting, Mr. Golland, of Manchester, to Eliza, eldest daughter of the late George Leigh, Esq., Moorfield Cottage, Swinton.

Aug. 5, at Duisberg, by Rev. M. Krummacher, Robert Kell, Esq., of Huddersfield, to Emma, youngest daughter of the late Rev. Robert Kell, of Birmingham.

Aug. 7, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. Friend Gregory to Miss Mary Ann Kenyon, both of Ashton-under-Lyne.

Aug. 8, at Kinver, Staffordshire, William Parkes, Esq., C.E., of Parliament Street, Westminster, to Mary Rebecca, eldest daughter of the late Thomas Eyre Lee, Esq., of Birmingham.

Aug. 10, at Cross-Street chapel, Manchester, by Rev. William Gaskell, Mr. Robert Carver, of Manchester, to Mary Ann, eldest daughter of Mr. Thomas Stephenson, of Great Ducie Street, Strangeways.

Aug. 15, at the Unitarian church, Swansea, by Rev. G. B. Brock, of Exeter, John Henry Rowland, Esq., son of John Rowland, Esq., banker, of Neath, to Emma, youngest daughter of Christopher James, Esq., of Swansea.

Aug. 31, in the Unitarian chapel, Hindley, near Wigan, by Rev. J. S. Ragland, Mr. John Dootson, of Hindley, to Margaret Hatton Taylor, daughter of the late Mr. Joseph Taylor, of Hindley. This being the first act of marriage in this place of worship, a handsome Family Bible was presented by the minister to the wedded pair.

Aug. 31, at the Abbey chapel, Tavistock, Mr. John Branch to Miss Mary Ann Rowe.

Sept. 5, at the Unitarian chapel, Birkenhead, by Rev. R. L. Carpenter, Henry, youngest son of George Liscant Cox, Esq., Spring Bank, Anfield, to Annie, second daughter of George Thirkell, Sunnyside, Oxton, Cheshire. As this was the first marriage solemnized in this church, a Family Bible was at the close of the service presented to the newly-married pair. The chancel was tastefully adorned with flowers. The organist, Mr. W. Tate, performed some appropriate pieces before and after the service, and there was a large assemblage in the church.

Sept. 12, in the Unitarian chapel, Portsmouth, by Rev. Henry Hawkes, Mr. Elias Taylor Fraser, of Portsea, to Miss Stevens, of the same town, both of the High-Street congregation.

Sept. 13, at the Old church, Brighton, James Brent, youngest son of Mr. D. B. Price, of Richmond, to Emily, daughter of Mr. Thomas Henwood, of Lewes.

Sept. 14, at Carter-Lane chapel, Doctors' Commons, by Rev. Hugh Hutton, M.A., Mr. Benjamin Chidlan, of Birmingham, to Mary Hanmer, second daughter of Mr. James Gittins, Bow Churchyard, City.

Sept. 17, at the Unitarian chapel, Moor Lane, Bolton, by Rev. F. Baker, Mr. Elijah Heath to Mary Anne, daughter of Mr. Samuel Howarth, of Bolton.

Sept. 17, at the Old meeting-house, Birmingham, by Rev. Charles Clarke, Mr. William Lochhead to Ann Price.

Sept. 19, at Blackwater-Street chapel, Rochdale, by Rev. William Smith, Mr. Hugh Fitton to Miss Mary Leach.

Sept. 20, at the Unitarian chapel, Brighton, by Rev. J. P. Malleson, Mr. Samuel C. Burgess, of High Street, Hastings, to Mary Anne, daughter of the late William Pollard, Esq., of Clifton Villa, Brighton.

Sept. 21, at the Old meeting-house, Birmingham, by Rev. Charles Clarke, Mr. John Scott to Fanny, youngest daughter of John Gillins, Esq., Edgbaston.

Sept. 28, at the Great meeting, by Rev. C. Berry, E. H. Paget, Esq., of Leicester, to Mary Ann, daughter of the late Samuel Spurrett, Esq., of Leicester.

Oct. 4, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. William Hollingworth to Miss Sarah Ann Buckley, both of Dukinfield.

Oct. 5, at Upper Brook-Street chapel, Manchester, by Rev. William Gaskell, Mr. Henry Gaddum, of Trieste, to Susanna Sophia, daughter of Mr. F. E. Gaddum, of Manchester.

Oct. 5, at the Unitarian chapel, Renshaw Street, Liverpool, by Rev. James Martineau, Alfred Garratt Barham, Esq., of Bridgwater, to Eliza, second daughter of Timothy Jevons, Esq., of Liverpool.

Oct. 25, at the Old chapel, Dukinfield, by Rev. R. Brook Aspland, M.A., Mr. James Sadler, of Ashton-under-Lyne, to Miss Eliza Kenworthy, of Dukinfield.